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THE

# STOWE MISSAL

MS. D. II. 3 IN THE LIBRARY OF THE
ROYAL IRISH ACADEMY, DUBLIN.

EDITED BY

SIR GEORGE F. WARNER,
*M.A., D.Litt., F.B.A., late Keeper of MSS., British Museum.*

VOL. II.

PRINTED TEXT

WITH INTRODUCTION, INDEX OF LITURGICAL FORMS,
AND NINE PLATES OF THE METAL COVER
AND THE STOWE ST. JOHN.

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# INTRODUCTION.

THE text here printed is that of the oldest Mass-book of the early Irish Church known to have survived, and is intended to accompany the collotype facsimile of the MS. which has already been issued in a separate volume. Incongruous as it may seem that it should take its title from an English country seat, the Stowe Missal is so called, not with any reference to its origin, but merely from the fact that for a few years it was in the library at Stowe House in Buckinghamshire, formed early in the last century by George Grenville, first Marquess of Buckingham, who died in 1813, and Richard his successor, afterwards Duke of Buckingham and Chandos. Its existence there was first revealed in 1819, when a lengthy, but not altogether accurate, article was devoted to it in an Appendix to vol. i of the privately printed Catalogue of the Stowe MSS., by Dr. Charles O'Conor,[1] and as no mention is made of it in the Catalogue itself, which is dated only a year before, it was probably a quite recent acquisition. Without explaining how it came to be at Stowe, O'Conor states that it was discovered somewhere on the Continent by "the late John Grace, Esquire, of Nenagh in Ireland, who was formerly an officer in the German service"; but unfortunately no particulars of the precise locality and circumstances of its discovery had been recorded, and nothing is known of its peregrinations before it was thus rescued from oblivion. From a pedigree in *Memorials of the family of Grace*, by Sheffield Grace, privately printed in 1823, it appears that a John Grace, captain of carabineers in the Imperial service, died at the siege of Belgrade in 1789; and there was also a John Dowell Grace, captain of Würtemberg

[1] *Bibliotheca MS. Stowensis. A Descriptive Catalogue of the MSS. in the Stowe Library*, Buckingham, 1818.

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dragoons, who retired from active service in 1776 and died in Ireland in 1811. The latter is described in the *Memorials* as of Mantua House, co. Roscommon, and it is uncertain which of the two, if either, was the John Grace to whom O'Conor refers. There is little doubt, however, that the second Marquess of Buckingham obtained the MS. directly from some member of the Grace family, with which he was connected through his wife. As he was on friendly terms with Sheffield Grace, nephew of the John Grace who died at Belgrade, it perhaps came to him by gift or purchase from that quarter.

When the contents of Stowe House, then belonging to the second Duke of Buckingham and Chandos, were partially dispersed in 1849, the Missal was catalogued with the rest of the MSS. for public auction.[1] Ultimately, however, the whole collection was sold privately to the fourth Earl of Ashburnham, and was removed to Ashburnham Place in Sussex, where it remained intact, and still distinguished as the Stowe Collection, until 1883. By a vote in Parliament it was then purchased from the fifth earl for the nation and was thereupon divided into two portions, the majority of the MSS., which were chiefly of historical interest, going to the British Museum, while those written in the Irish language or otherwise connected with Ireland were handed over to the Royal Irish Academy at Dublin. The Stowe Missal, with the metal case within which it is inclosed, of course went to Ireland, and under the press-mark D. II. 3 in the library of the Academy thus at length found a permanent resting-place in the country from which it originally came.

The full contents of the MS. comprise the following articles, all of which, except the last two, are in Latin :—

1. Extracts from the Gospel of St. John. f. 1.
2. The Ordinary and Canon of the Mass, followed by a few special Masses. f. 12.
3. The Order of Baptism, with the Communion of the Newly Baptized. f. 46*v*.

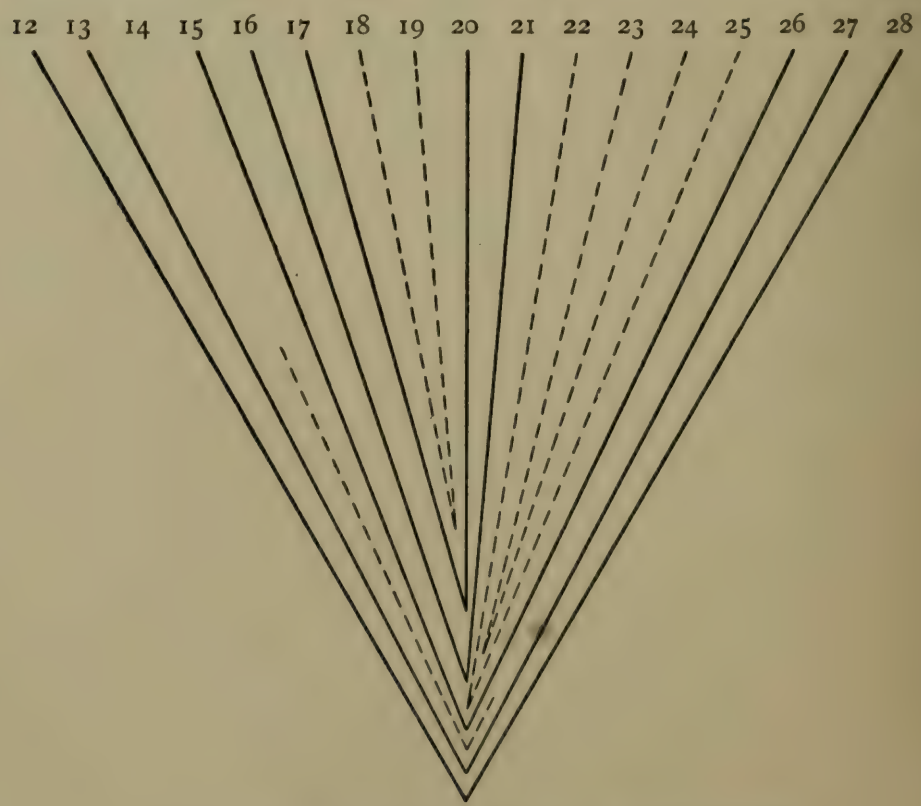
[1] Lot 996 in Sotheby's *Catalogue of the Stowe Collection of MSS. which will be sold by auction . . . . on Monday, 11th of June*, 1849.

4. The Order of the Visitation of the Sick, with the Administration of Extreme Unction and Communion. f. 60.
5. A short treatise in Irish on the Mass. f. 65*v*.
6. Three short spells in Irish. f. 67*v*.

While it was still at Ashburnham Place the liturgical portions (artt. 2–4) were edited, for the first time, by the Rev. F. E. Warren, *The Liturgy and Ritual of the Celtic Church*, 1883, pp. 198–268; and in 1886, after its removal to Dublin, artt. 2 and 3 were again edited, together with the text and a translation of the Irish treatise on the Mass (art. 5), by the Rev. B. MacCarthy, D.D., in a dissertation "On the Stowe Missal," printed in the *Transactions of the Royal Irish Academy*, vol. xxvii, 1885, p. 185. A later edition of art. 5, with an independent translation, was included by Whitley Stokes and Strachan in their *Thesaurus Palaeohibernicus*, 1903, vol. ii, p. 252, where it is accompanied, pp. 250, 251, also with translations, by the Irish spells (art. 6) and the brief Irish rubrics interspersed in the liturgical text. In the present volume a literal transcript is given of the whole of these articles (2–6), the extensions of the abbreviated forms being printed in italic type and the additions to the original text in smaller type. A translation of the Irish text, borrowed by permission from the *Thesaurus Palaeohibernicus*, is added in an appendix. For reasons stated below, the extracts from St. John's Gospel (art. 1) are omitted. Reproductions of three pages, are, however, given in Plates VII–IX, and a collation of the text with that of the Codex Amiatinus will be found in a paper by the Rev. J. H. Bernard, D.D. (now Bishop of Ossory), "On the Stowe St. John," in the *Transactions of the Royal Irish Academy*, vol. xxx, pt. viii, 1893.

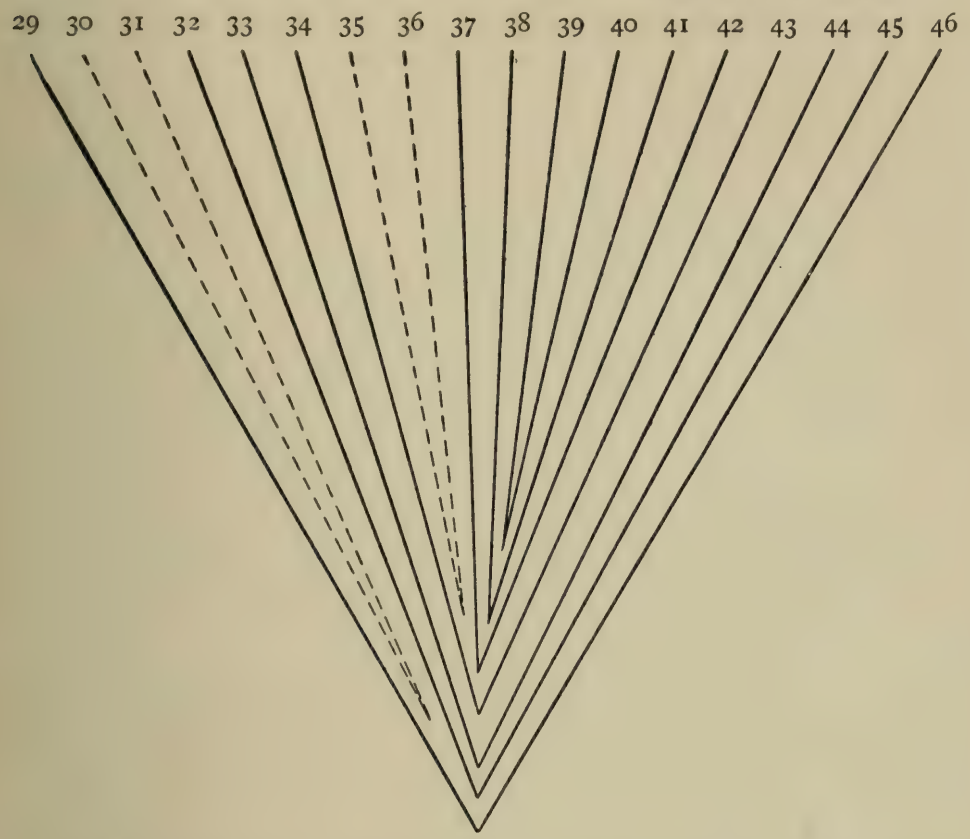
As will be seen from the facsimile, the volume is of small dimensions, containing in its present state sixty-seven leaves of vellum, which measure $5\frac{5}{8}$ inches in height and $4\frac{1}{2}$ inches in width. The vellum is normally rather thick and in some parts is much soiled and darkened by age and wear. The binding is of wooden boards covered with discoloured vellum and in addition round the three outer edges with strips of kid-skin

$\frac{3}{4}$-inch wide stained red[1]; its back is of modern dark brown leather. Owing to removals and insertions the present composition of the five gatherings of which the volume is made up is somewhat irregular. The first, which contains the extracts from St. John, consists of eleven leaves (ff. 1–11), but another has been torn away at the beginning, leaving only a narrow strip along the inner edge, on the verso side of which are slight remains of a border resembling that on f. 11*v* (see Plate IX). The second gathering, which now contains seventeen leaves (ff. 12–28), consisted originally of the ten leaves numbered 12, 13, 15–17, 20, 21, 26–28, together probably with two others between 17 and 20, now replaced by the present pair 18 and 19. Fol. 14 is an inserted narrow slip, $2\frac{7}{8}$ inches in height at most, its blank inner edge projecting $\frac{7}{8}$-inch between ff. 26 and 27; and the gathering of four leaves numbered 22–25 is also an insertion. The existing arrangement will be seen at a glance in the following diagram, where the dotted lines indicate the inserted leaves :—




[1] The strip along the bottom of the upper cover is missing.

The third gathering contains eighteen leaves (ff. 29–46), of which fourteen, viz., 29, 32–34, 37–46, are original, while, as shown below, two pairs, ff. 30, 31[1], and ff. 35, 36, are interpolated.




The fourth gathering contains twelve leaves (ff. 47–58), all of which are original and regularly arranged; and the fifth is made up of the nine leaves numbered 59–67, together with a tenth, blank and unnumbered, which is pasted down to the cover.

For the text of the Missal and of the other liturgical matter in its original form lines were ruled with a hard point on one side only of the vellum, two for each line of text, which was written with more or less regularity between them. Single or double vertical lines were also ruled on the left and right, but little attention was paid to the latter by the scribes, the text being as often as not carried beyond them. The number of lines of text on a page varies. Excluding, it must be understood, for the present all interpolated matter, on ff. 12–28*v*, 47–49, 50*v*–64, 65,

[1] As will be seen (p. 3, n. 10), this pair ought properly to be inserted between f. 12 and f. 13.

there are thirteen lines; on ff. 29–46*v* there are fourteen; and on ff. 49*v*, 50, 64*v* there are twelve. These differences correspond to some extent with changes of hand. Thus the first hand ($A^1$) ends (on the last page of the gathering) at f. 28*v*; a second hand ($A^2$) writes the next gathering (ff. 29–46); and a third hand ($A^3$), with more ornamental initials, extends from f. 47 to f. 51*v*. After this the hands are more difficult to distinguish, but ff. 52, 52*v* were perhaps written by $A^1$, and ff. 53–64 by a fourth hand ($A^4$), while another ($A^5$) certainly begins on f. 64*v* and continues to the end (f. 65).

The character of the original script is Irish minuscule, with a tendency to be angular rather than rounded. In all the hands there is one exception to the prevailing minuscule forms of letters, the majuscule or capital R being almost invariably used. Three instances of a minuscule *r*, shaped like the Saxon letter, almost like *n*, may be seen on f. 33*v*, l. 1, *deprecamur*, l. 5, *donare*, and f. 65, last line, *ordo*. There is also a single instance of a majuscule *N* on f. 54, l. 2, *fons*, where *N* and long *s* are combined.

With regard to the formation of the other letters a few points may here be noticed. Thus *a* is formed like *u*, sloping slightly backwards, with the tops connected by a fine transverse line. The second stroke, especially in hand $A^2$, is often higher than the other and sharply pointed, and the connecting line cuts it below the top. In a few cases (f. 12*v*, l. 10, f. 52*v*, l. 13) *a* following *m* is subscript.

The first stroke of *b* is bent, and is thickened at the top by an angular spur-like projection on the left. The latter feature also characterizes the other tall letters, *d*, *h*, *l*, and more or less all vertical strokes.

*c* consists of a backward-sloping straight stroke turning up sharply at the bottom, with a separate curved top affixed to it, drawn from left to right.

The bow of *d* closely resembles *c*, and the stroke on the right is nearly always vertical. It is very rarely bent round almost horizontally to the left (*e.g.*, f. 38, l. 7, *deum*), as is the case with a capital (see f. 54*v*), but a sloping variant from the normal shape sometimes occurs, as on f. 15*v*, l. 11, *mundo*, f. 17, last line,

*deprecemur*, etc., and more commonly in the smaller script of the rubrical directions (*e.g.*, f. 58*v*).

*e* is formed on the same principle as *c*, the rounded top and the cross-stroke being affixed separately. The top is frequently raised above the line of writing, the cross-stroke being utilized in making the following letter. At the end of a word, and occasionally also elsewhere, the cross-stroke is long, thick and wavy. The diphthong *æ* is commonly found, but *ae*, *ę* (*e.g.*, f. 47*v*, l. 7, *diuinę*) and *e* (f. 17, l. 12, *catholice*) also occur in its place.

*f* is composed of a vertical stroke carried only a little below the ruled line, with a curved or wavy line, from left to right, at the top and a cross-stroke low down, along the ruled line.

The down-stroke of *g* springs from the centre of the horizontal top; it is only slightly curved to left and right, and usually ends in a small knob.

*i* after *m*, *n*, *u* is often subscript, being attached to the final stroke of the preceding letter and curved round to the left, something like the bow of 3 (see f. 13, ll. 8, 12, f. 32*v*, l. 4, etc.). The same is the case after *c* and long *s*, where the *i* is attached to the curved top of the letter.

The curve of *p* is generally rather pointed at the top and ends at the bottom in a knob.

*q* is open at the top, with a curve above the first stroke (see f. 15*v*, l. 1, and *passim*).

*s* is of the long form, resembling *f* without the cross-stroke; but at the end of a word, instead of a convex top above the line, there is a small wavy stroke on the right of the vertical stroke, making the letter somewhat like *r* (see f. 39, end of lines, and for the same form in the middle of a word, f. 41*v*, l. 5, *ipse*). In one case (f. 45*v*, l. 4, *esse*) the form *s* is used.

The cross-stroke of *t* extends well both to right and left of the main stroke and is generally somewhat heavy. As a ligature with *e* in *et* the letter is smaller and differently formed (f. 12*v*, l. 2, *et*; f. 13*v*, l. 2, *eterne*; f. 20, l. 2, *habet*).

The characteristic forms of *x*, *y*, *z* all occur on f. 12*v*, l. 4, that of *y* being especially noticeable.

The letters *f*, *p*, *s*, and more rarely *r*, are sometimes written

with a flourish on the left, making an acute angle with the main stroke at the bottom (see ff. 12*v*, 16*v*). In some cases these forms represent initial capitals, but they are also used for minuscules, and in the case of *s* are even found at the end of a word (f. 41*v*, l. 6).

Most of the other initials of collects, etc., are merely the minuscule forms on a larger scale, but N in IN is used (ff. 42, 45, etc.). The form of *d* as an initial is invariably that in which the vertical stroke is bent back to the left horizontally ; instead of an oval it sometimes has an oblong shape (ff. 39*v*, 41*v*, etc.), and the same is also the case with *o* (ff. 21, 45*v*). On ff. 13*v*, 47–51 there are more ornamental initials, with spirals, interlacing (ff. 47, 48), a human head (f. 50, see also f. 12*v*), and dogs' heads (ff. 13*v*, 48).

Abbreviations are frequent and, besides the usual *nomina sacra*, include the following :—

ā, aut.
h̄, autem.
ƀ, bene.
c̄s, cuius.
c̄, cum.
dc̄s, dicens.
dt̄, dicit (f. 57*v*).
dx̄, dixit (f. 62).
ɜ, eius.
⧺, enim.
g°, ergo.
ēē, esse.
÷, ⁹⁄₉, est.
7, et (rare, f. 49, ll. 9, 10).
fr̄s̄, fratres.
ħ, haec.
ḣ, hoc.
hs̄, huius.
hc̄, hunc.
ig', igitur.
ī, in.
īt̄, inter.

m̄m, m̄s, meum, meam, meus.
nōis, nōe (nō, f. 49), nōa, nominis, -mine, -mina.
n̄, non.
n̄r, nost̄, noster.
nr̄a, nostra.
n̄m, nr̄m, nostrum, nostram.
n̄i, nostri.
nr̄ae, nr̄æ, nr̄e, nostrae.
n̄o, nr̄o, nostro.
nr̄ōm (f. 13*v*), nostrorum.
nās (f. 13*v*), n̄s̄ (f. 17), nostras.
nr̄is, nr̄s (ff. 12*v*, 40*v*), nostris.
n̄c, nunc.
om̄es, om̄s, omnes.
om̄i, om̄is, omni, omnis.
om̄ia, om̄a, omnia.
om̄̄im, om̄̄m, omnium.
om̄ibus, om̄bus, omnibus.
om̄ipot̄, om̄ipōs, om̄ipō, om̄pot̄, om̄pō, omnipotens.
p᷑, per.
p̄, prae.
ꝑ, pro.
p^i, pri-.
p^o, post.
p̄t̄, praeter.
propt̄, ꝑt̄, propter.
qs̄i, quasi.
q:, q;, que.
q^i, qui.
q:·, q:›, q;›, quae.
ꝙ, quod.
ꝙ (also quā), ꝙ (f. 27*v*), quam.
q̄, q̄:, q̄:· (f. 61), quem.
q̄s[1], quis.
qd̄, quid.
qm̄o, quomodo.

[1] Elsewhere this is usually a symbol for "quaesumus," for which other abbreviations are employed here.

q̄m, quoniam.
qm̄s, qs̄u, qūs, quaesumus.
rł, reliqua.
ſ, secundum (f. 20*v*).
s̄, sed.
s̄r, sup', super.
s̄t, sunt.
t̄i, tibi.
tc̄, tunc.
ł, vel.

The following symbols for omitted syllables and letters also occur, viz. :—

An inverted *c* for *con* (*e.g.*, consubstancialem, f. 20, l. 13).

A hooked horizontal stroke ( ¬ ) for final *m* and for *m* before a consonant in the middle of a word (*e.g.*, ambire, f. 13) and in Amen (f. 21) even between two vowels ; also for *um* in pacificum (f. 17).

A short horizontal stroke, generally slightly concave, for *n* and *-er* (*e.g.*, in, inter, uerbo, pater) and for *-un* in *-runt* (*e.g.*, rogauerunt, f. 62). For *-um* in the genitive plural it is placed, not over *r*, but to the right of it (*e.g.*, tuorum, f. 27). The same symbol is also used in many of the forms of abbreviation in the list above, as well as in abbreviations by simple suspension of all kinds. These are not uncommon, especially in words of frequent recurrence, as—

quesū *for* quesumus.
orā and ō *for* oramus.
p̄ (also p̄s̄) *for* presta.
apos̄ *for* apostolos, -orum.
mart̄ *for* martirum.
uirḡ *for* uirginum.
archanḡ princip̄ et potest̄, etc., *for* archangeli principes et potestates, etc. (f. 39*v*).
respō, res̄, r̄ *for* respondet.
ał *for* alleluia.
sæcū sæc̄, sǣ sæc̄ *for* sæcula sæculorum (ff. 48, 58).

pā et fī *for* pater (-ris) et filius (-ii).[1]
lec̄ *for* lectio.
p^ ig̃ *for* per ignem.
v̄d *for* vere dignum.

A comma over *t*, slightly to the right, for *-ur* in *-tur* (*e.g.*, largiuntur, f. 17).

: ; ȝ for *us* in *-bus* and elsewhere, as peccauimus (f. 12), uirtus (f. 58), opus (f. 61), etc.

An acute accent is placed over monosyllables and frequently over *-is* of the dative and ablative plural. It is also occasionally found elsewhere, as sollemnitás (f. 38), circumdás (f. 40), confirmá (f. 44), isác, iacób (f. 45*v*), tribús (f. 62*v*); and even over a short syllable, as plebís (f. 38*v*).

Punctuation is marked in a variety of ways, by :ʔ :~ :· ȝ, ⁝ ·· and, less often, by a full point, generally medial.

The spelling is very irregular, but the irregularities are not systematic and the normal orthography in many cases is also found. The following list includes most of the peculiar forms, some of which may be merely clerical errors :—

Consonants doubled: missericordiam (f. 13*v*, and so all derivatives of miser), æclessia (16*v*), uissiuilium (visibilium, 20), quessumus (27), accussantes (44), cappillis (47), deffensa (48), tutellam (48*v*, 59*v*), sallientes (54), effussione (55), pressens (57*v*, 60), uissita (61*v*, 64*v*), inuassit (63), essurientem (64*v*).

One of two similar consonants dropped: abiso (abysso, 12), emite (emitte, 12*v*), altisime (13, and so frequently in other superlatives), misa (13*v*, 38), imbiciles (imbecilles, 15*v*), aceptos (17*v*), remisionem (21, etc.), sufragia (38*v*), gutore (gutture, 47), acipientibus (48*v*), promisæ (49*v*), suplices (50), gehinam (gehennam, 50*v*), suplicii (50*v*), mitire (mittere, 52*v*), iusit (56*v*), acipio (58*v*), dimite (61*v*), acesserunt (61*v*).

[1] The form "patm̄" for "patrem" (f. 28) is also regarded by Prof. W. M. Lindsay (*Notae Latinae*, p. 91) as a capricious suspension.



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*a* for *e* ... catacominis (catechumenis, 17, 52*v*), piatas (43), alimento (elemento, 47*v*), adsequandi (54*v*), faciam (faciem, 65).

*a* for *o* ... manachorum (38*v*).

*a* omitted ... ionne (Iohanne, 53).

*æ* for *a* ... aeclesiæ (abl., 27), lætentes (52*v*).

*æ* for *e* ... iustæ (adv., 14), æclesia (16*v*, 17, etc.), præspiter, (29*v*, etc.), tribuæ (imper., 40), fontæ (45), sanctæ (voc., 47), æternæ (voc., 49*v*, 50, etc.), sempiternæ (voc., 54), frontæ (57, 58), saluaræ (59*v*), fratræ (60), æucharistiam (63*v*).

*b* for *m* ... imbulamus (immolamus, 45).

*b* for *p* ... babtismum (21, etc.), scabulas (52*v*), babtitzantes (53).

*b* for *v* ... commobebuntur (62*v*), sperabimus (perf., 34).

*c* for *ch* ... catacominis (catechuminis, 17, etc.), cresmate (chrismate, 57*v*).

*c* for *qu* ... trancillitate (16*v*), corum (33*v*), scaloribus (57).

*d* for *t* ... adque (27*v*, 50*v*), uelud (50*v*), debedis (58*v*), fortidudo (64*v*).

*d* inserted after *n* concindunt (41).

*e* for *a* ... emanere (emanare, 53).

*e* for *æ* ... querite (16), quesumus (*passim*), presta (*passim*).

*e* for *i*... ... adstantes (13), respices (respicis, 16*v*), præspeteris (presbiteris, 16*v*), confeteor (20*v*), feceretis (feceritis, 28), cremine (37*v*, 55), preuelegia (38), marteria, (38, 40), emitatione (40), perfeciat (43*v*), refregeri (45*v*), abieciendos (47*v*, 52), lætentes (latentis, 52*v*), uirtutes (-is, 54*v*), affluentes (-is, 55), fontes (55), cresmate (57*v*), lineat (57*v*), uiuentes (-is, 61), homines (62*v*).

*e* for *ie* ... maestas (42).

*e* for *ue* ... pingesce (44), apinge (pingue, 44).

*ea* for *e* ... fereabatur (54*v*).

*f* for *p* ... adefti (16).

*f* for *ph* ... orfanis (17), profetas (and other cases, 20*v*, 38, etc.), fantasma (54).

*g* for *c* ... calige (15*v*), crugifixus (20*v*).

*h* omitted ... tronum (13*v*), Pilippi (26*v*), ostium (hostium, 37*v*), teoricam (37*v*), immo (hymno, 41), triumpare (50), alitus (61); and see above, *c* for *ch.*

*h* inserted ... baltheo (13), habundantius (41).

*i* for *e* ... diabiso (de abysso, 12), ficisti (12*v*), urire (12*v*), promiriri (promereri, 13), accidentem (13), imbiciles (15*v*), redimisti (15*v*), perigrinantibus (17), meriamur (17, 63), discendit, etc. (20, 42*v*, etc.), sanguinim (20), sedit (20*v*), patiretur (27*v*), rimisionem (28), aspicire (28*v*), spicialiter (38*v*, 42*v*), proficire (40), difunctis (40*v*), sinciritatem (42), intigra (42), offerri (offerre, 42*v*), obteniant (42*v*), susteniant (44*v*), elimento (47*v*, 52, etc.), mistirii (47*v*), residiat (47*v*), flagillas (50), gehinam (50*v*), supplicis (-es, 51), benedictionis (-es, 52), cariat (52), mitire (mittere, 52*v*), apiriatur (58*v*), dispicias (58*v*), fidiliter (63), respondit (-et, 65).

*i* for *ie* ... maistatis (28*v*), mais[ta]tis (42*v*), maistate (62*v*).

*i* for *ii* ... dilui (diluuii, 12), sacrificis (-iis, 16), pissimis (16*v*), fili (gen., 27*v*), insidís (37*v*), gaudi (38), gaudís (41*v*), iudici (-ii, 50*v*), misterís (54), uitís (55).

*i* for *u* ... obtilit (28*v*), incolimitate (52*v*), uirtites (62*v*).

*ie* for *e* ... diciens (28), agiens (28).

*ii* for *i* ... aperii (imper., 49*v*).

*m* for *b* ... neximus (13*v*).

*m* for *n* ... imferis (28*v*), immo (hymno, 41).

*o* for *a* ... euchoristia (63*v*).

*o* for *u* ... tonica (13), catacominis (17, 52*v*), commonione (37*v*, 63*v*), gutore (gutture, 47), incolomitate (47*v*), commonicatio (63*v*), homano (64)

| | |
|---|---|
| *þ* for *b* | ... præspeteris (16*v*), præspiter (29*v*, etc.), opsecremus (38*v*). |
| *qu* for *c* | ... loqutus (20*v*), consequti (42*v*), loqui (loci, 52). |
| *t* for *d* | ... retdat (17*v*), tetrimentum (44*v*). |
| *tz* for *z* | ... babtitzantes (53). |
| *u* for *b* | ... coenouitarum (39*v*). |
| *u* for *o* | ... diabuli, etc. (16, etc.), idulorum (27*v*). |
| *u* for *uu* | ... dilui (diluuii, 12), æqum (40*v*). |
| *u* omitted | ... cognoerunt (34), spiritale (38*v*), langoris (60). |
| *u* inserted | ... uirguinum (38). |
| *u* for *ūs* | ... spiritu (gen., 39, 41, etc.). |
| *x* for *c* | ... resurrextionem (21). |
| *z* for *s* | ... zabaoth (13), zeth (32). |
| *zi* for *is* | ... elezion (eleison, 12*v*). |

Some small ornamental initials have already been mentioned (p. xiv). The only other decoration in the Missal is on the first page, which has a large rectangular initial P, together with a border inclosing the text on the other three sides. The colours employed in both initial and border are rather dingy red, yellow and brown. The initial is filled with a form of the key-pattern ornament, familiar in the Book of Kells, the Lindisfarne Gospels,[1] the Gospels of St. Chad, and other remains of early Celtic art, combined with lozenges and spirals. The border presents a striking analogy with that on the first page of St. Luke in the last two of the MSS. named. At the top, facing the initial, is the head of a cat, the hindquarters of which, with legs and tail, are at the lower extremity, the rest of the body being represented by horizontal and vertical panels containing a running pattern of swans with an edging of narrow bands. In the Lindisfarne Gospels the cat's head is at the lower extremity, and the treatment of the hindquarters here is more like that in St. Chad's Gospels, where the rectangular initial Q also contains key-pattern panels.

The Missal, however, is not in the state in which it was left by its original scribes, and the question of its date may be

[1] See especially ff. 17*v*, 138*v*, and for other examples of key-patterns J. Romilly Allen, *Celtic Art in Pagan and Christian Times*, 1904, pp. 279–284.

deferred for the present and be considered later in connexion with that of the subsequent additions. By far the most extensive and important of these are in the hand (*a*) of a scribe who gives his name, "Moelcaich scripsit," on f. 37. They are written, not only on the leaves which, as before mentioned, have been interpolated (ff. 14, 18, 22–25, 30, 31, 35, 36), but on others from which the original text has been, either in whole or in part, effectually erased (ff. 13, 15, 17*v*, 21, 21*v*, 26, 26*v*, 34 and 37), and also in the margins of ff. 16*v*, 28, 28*v*, and on f. 46*v*, which was originally left blank. As will be noticed at once in the facsimile, Moelcaich wrote a smaller, rounder and more facile minuscule hand than his predecessors, and, except when over an erasure, not between double ruled lines, but upon or pendent from a single one. There is also a considerable difference in the forms of some of the letters. Thus *a* is composed normally of two strokes only, which meet at the top and are not connected by a third transverse stroke. The exceptions to this are in the rather smaller minuscule rubrics, where the top is open (e.g., *oblata*, f. 21*v*), as is the case also in *terrarum*, f. 24, l. 11, and in *fratribus*, f. 25, l. 13. In *d* the stroke on the right is most usually bent over to the left, but the vertical form, which largely predominates in the original hands, is also found (ff. 14*v*, 15). The difference in *q* and *r* is still more striking, for in Moelcaich's hand both these letters are of the ordinary minuscule type, the former being closed at the top and without the curve over the first stroke. Abbreviations are mostly the same as in the original text, with the addition of $s^{i}$ for *sicut* (f. 13). The form $\bar{q}$ is, however, used (f. 17*v*) instead of *q:·* for *quae*, and the horizontal stroke for *-um* in the genitive plural is placed over the preceding *r* and not to the right of it. The cases of *noster* are generally written in full; but when they are abbreviated, they follow the older system *n̄i*, *n̄o*, etc. (ff. 22*v*, 26, 46*v*, etc.), with one exception (f. 21), where *nr̄ae* occurs. In its spelling of words Moelcaich's text is no less anomalous than the other. Thus it includes :—

aceptu, alis (aliis), altisimus, animamus (-abus), arcisire, audii (imper.).
clementisime, commonionis.

desederium, dicire, dirilinquisti, discende.
effussione, eliuatur.
feccis (faecis), filii (voc.), fructum (gen. plur.).
incolomitate, inmotabilis, intigritate, iteneris.
lintiamen.
maestatis, meriar, misserere.
ortodoxis, ossanna.
prespeteris, pulluto.
redetu, remisione.
sarephin, spicialiter, spiciosus, sussum.
uaris (variis), uitis (vitiis).

Another later hand (*b*) is found in a few rubrics (ff. 12, 13, 13*v*, 15) and in two inserted collects, one at the foot of f. 15*v* and the other on f. 19, where the writer utilized a narrow strip of vellum which was left blank by Moelcaich and to which another piece was afterwards stitched. Although the two are very much alike in type, this hand may be distinguished from Moelcaich's by characteristic forms of *t* and *u* (see f. 13, l. 1). There is, however, apparently very little, if any, difference in date between the two, and both scribes were most probably contemporary members of the same religious community.

Some interlineations on ff. 13, 15*v* are in a smaller and rougher hand than either of the two last mentioned. They were either written by yet another corrector (*c*), or possibly by Moelcaich himself, the fact that he was writing under cramped conditions between the lines being accountable for any apparent difference of hand.

Finally, there are two short Irish rubrics on ff. 51, 58, which are in a small, sloping hand, different from all the rest, but apparently not much later.

With regard to the age, both of the MS. as it was first written and of the subsequent insertions, very different opinions have been expressed.[1] For one reason or another the original text has been dated by Dr. Todd[2] not later than the sixth

[1] See Cabrol, *Dict. d'Archéologie Chrétienne*, Art. "Celtiques (Liturgies)," ii, pt. 2, col. 2973.

[2] *Trans. of Roy. Irish Academy*, 1856–1859, vol. xxiii, Antiquities, pp. 16, 18. This date, as will be seen from the names of saints, is quite impossible. From no

century, by Dom S. Bäumer[1] about 627–640, by Dr. MacCarthy[2] in the second quarter of the seventh century, by Monsignor Duchesne[3] in the eighth century, by Mr. F. E. Warren[4] in the ninth century, and by Sir F. Kenyon,[5] with some hesitation, at the beginning of the tenth century or end of the ninth. The diversity of opinion about Moelcaich's additions among the same authorities is not so great. As before, S. Bäumer is the most precise, dating them about 740–750, and Dr. MacCarthy also assigns them to the eighth century, but the rest all agree in the belief that they were inserted two centuries later.

It would materially assist us in solving the vexed question of date if the identity of Moelcaich could first be satisfactorily established. The name, which is explained to mean *Calvus luscus*,[6] "the bald (tonsured), one-eyed man," does not appear to be an infrequent one. It was borne by a contemporary of St. Buite, who died in 521, and who, according to legend, miraculously restored his head to his body and later, as penalty for a misdeed, reversed the process[7]; and the *Annals of Ulster* record the death of Maelcaich, son of Scannal, king of the Cruithni, in 665 (6) and of Maelcaech, son of Cuscrad Menn in 783 (4). Two others of the name appear in a table of the descendants of Ailill Ólom compiled by Dr. MacCarthy[8] from the Book of Leinster. One of them is there described as son of Aed Bennan, king of Kerry, who died in 619, and his own

fault of his own, Dr. Todd's examination of the MS., which was then still at Ashburnham Place, was very hasty and superficial.

[1] "Das Stowe Missale aufs neue untersucht" in *Zeitschrift für kathol. Theologie*, xvi, 1892, p. 459.

[2] *Trans. of R.I.A.*, 1877–1886, vol. xxvii, Antiquities, p. 165.

[3] *Origines du culte Chrétien*, 1898, p. 148.

[4] *Liturgy and Ritual of the Celtic Church*, 1881, p. 199.

[5] Whitley Stokes and Strachan, *Thesaurus Palaeohibernicus*, 1901–3, vol. ii, p. xxvii.

[6] Or according to Mr. Plummer, *Calvus lusci*, "The tonsured (slave) of the one-eyed (saint)." The second element in names compounded with Mael or Moel is, however, not always in the genitive. There are instances to the contrary in Maeldub, Maelgorm, etc.

[7] "Vita S. Boecii," Plummer, *Vitae SS. Hib.*, 1910, i, pp. 91, 95. See also the *Félire* of Oengus, ed. Whitley Stokes, 1905, p. 132.

[8] *Op. cit.*, p. 167. Besides Moelcaich MaccAeda Bennáin, four more are mentioned in Rawlinson MS. B. 502 (see Prof. Kuno Meyer's index to the facsimile, Oxford, 1909).

death is approximately dated about 650. This is undoubtedly too early for the Moelcaich of the Stowe Missal, but Dr. MacCarthy confidently identifies the latter with the other Moelcaich in his table, who was son of Flann and presumably lived towards the middle of the eighth century, being fourth in descent from Aed, king of Cashel, who died in 601. The chief ground on which he bases this belief is the date of the latest saint in the Litany on f. 30, which is in Moelcaich's hand, and it is on this ground also that S. Bäumer dates his insertions about 740–750. On referring to the Litany in the printed text (p. 14), it will be observed that, although all the names are preceded as usual by *Sancte* or *Sancta*, some are in the vocative and others in the genitive case. This discrepancy rather suggests that the latter came originally from a different source and were ignorantly copied without the necessary change of inflexion. The following are the Irish saints with their dates, so far as they are known, and the days on which they are commemorated in the Irish Martyrologies[1] :—

Patricii, Patrick, *ob.* 493.
Ailbei, Ailbe, bishop of Emly, Sept. 12, Dec. 30 (O, T, G, D), *ob.* 534 or 542.
Finnio, or Finnian, abbot of Clonard, co. Meath, Dec. 12 (O, G, D), *ob.* 549.
Finnio, or Finnian, bishop of Movilla, co. Down, Sept. 10 (O, T, G, D), *ob.* 579.
Ciarani, Ciarán, abbot of Clonmacnois, King's Co., Sept. 9 (O, T, G, D), *ob.* 549.
Ciarani, Ciarán of Saiger (Seirkieran, King's Co.), Mar. 5 (O, T, G, D), *ob.* 560.

[1] O = *Félire Oengusso. The Martyrology of Oengus the Culdee*, ed. Whitley Stokes, H.B.S., 1905. Oengus was a monk at Clonenagh, Queen's Co., and afterwards at Tallaght, where he completed his work in 804.

T = The Martyrology of Tallaght in *The Book of Leinster* (*circ.* 1160), facs., ed. R. Atkinson, 1880, 355[a], 365[c]. Printed from a copy at Brussels, ed. M. Kelly, *Calendar of Irish Saints*, Dublin, 1857. Nov. and 1–16 Dec. are missing, and there are other lacunæ in Feb., June and July.

G = *Félire Húi Gormáin. The Martyrology of Gorman*, ed. W. Stokes, H.B.S., 1895. Composed between 1166 and 1174.

D = *The Martyrology of Donegal*, ed. Todd and Reeves, Dublin, 1864. Compiled by Michael O'Clery, one of the Four Masters, in 1630.

Brendini, Brénann, abbot of Birr, King's Co., Nov. 29 (O, G, D), *ob.* 573.

Brendini, Brénann, abbot of Clonfert, co. Galway, May 16 (O, T, G, D), *ob.* 577 or 583.

Columba, Colombcille, abbot of Hí or Iona, June 9 (O, T, G, D), *ob.* 597.

Colomba, Colomb, abbot of Terryglas, co. Tipperary, Dec. 13 (O, G, D), *ob.* 600.

Comgilli, Comgall, abbot of Bangor, co. Down, May 10 (O, T, G, D), *ob.* 600.

Cainnichi, Cainnech, abbot of Aghabo, Queen's Co., Oct. 11 (O, T, G, D), *ob.* 599.

Findbarri, Barr, bishop of Cork, Sept. 25 (O, T, G, D), *ob.* 622–3.

Nessani, Nessan, deacon, of Mungret, co. Limerick, July 25 (O, T, G, D), *ob.* 551.

Fachtni, Fachtnae, bishop of Roscarbery, co. Cork, Aug. 14 (O, T, G, D).

Lugidi, Lugaid or Lugach, bishop of Cúil-Bennchoir, Oct. 6 (O, T, G, D).

Lacteni, Lachtain of Achad-úr (Freshford, co. Kilkenny), Mar. 19 (O, T, G, D), *ob.* 622.

Ruadani, Ruadán, abbot of Lothra or Lorrha, co. Tipperary, Apr. 15 (O, T, G, D), *ob.* 585.

Carthegi, Carthach or Mochutu of Rathen, bishop of Lismore, May 14 (O, T, G, D), *ob.* 637.

Coemgeni, Cóemgen, abbot of Glendalough, co. Wicklow, June 3 (O, T, G, D), *ob.* 618 or 622.

Mochonne, Mochonna or Conna of Inis Pátraic (Inishpatrick, near Skerries, co. Dublin), or another, bishop of Lemchaill (Lowhill, Queen's Co.), both Jan. 13 (T, G, D, *cf.* O, p. 42). There were other saints of the same name, including an abbot of Derry, Apr. 12 (T, G), *ob.* 704; a bishop of Connor, May 15 (G), *ob.* 725; and Mochonna of Cluain Airdne, Sept. 30 (T, G, D), *ob.* 713.

Brigta, Brigit, abbess of Kildare, Feb. 1 (O, T, G, D), *ob.* 522.

Ita, Ite, virgin, of Killeedy, co. Limerick, Jan. 15 (O, T, G, D), *ob.* 570 or 577.

Scetha, Scíath or Scéthe, virgin, Jan. 1 (G, D), Sept. 6[1] (O, T, G, D).

Sinecha, Sínech, virgin, Nov. 9 (O, G, D).

Samdine, Samthann or Samdann, virgin, of Clonbroney, co. Longford, Dec. 19 (O, T, G, D), *ob.* 739.[2]

The last saint invoked is thus also the latest in date; and, so far as this evidence goes, while it is clear that the interpolated Litany must at the earliest be later than 739, there is nothing in it to preclude the possibility of its having been written, as Dr. MacCarthy supposes, by Moelcaich, son of Flann, or between 740 and 750. There is, however, on f. 32, a list of saints to be commemorated, or what is known as the diptychs,[3] which is in the hand of one of the original scribes and must therefore have been written before Moelcaich's interpolations, and it is necessary to ascertain whether it includes any saint posterior to Samthann. It begins with Biblical names from Abel to the Apostles and Evangelists, who are followed by the three early martyrs Stephen, Cornelius and Cyprian, and the two early hermits Paul and Anthony. Of the two remaining sections, the first comprises the names of as many as thirty-five bishops. All of them are insular except the first four, Martin, Gregory, Maximus, and Felix, who are identified by Dr. MacCarthy with Martin of Tours (*ob.* 397 or 401), Gregory of Tours (*ob.* 594), Maximus of Riez (*ob.* 462), and Felix of Nantes (*ob.* 584). Martin of Tours was extremely popular in Irish hagiography, and the identification in his case is no doubt correct, but neither Gregory of Tours nor Felix of Nantes is mentioned in any of the Irish Martyrologies. The Gregory referred to is therefore more probably Pope Gregory the Great (*ob.* 604, Mar. 12, O, G), the "Grigoir Rúamae" of Oengus, who was

[1] The feast on Sept. 6 was that of the arrival of her relics at Tallaght. See *Mart. of Gorman*, p. 393.

[2] *Annals of Ulster.* The *Annals of the Four Masters* give 734. The same genitive form Samdine occurs in a MS. containing traditions of Tallaght, edited by E. J. Gwynn and W. J. Purton, "The Monastery of Tallaght," in *Proc. of the Roy. Irish Acad.*, vol. xxix, Sect. C, No. 5 (1911), p. 150.

[3] See a paper by Mr. Edmund Bishop, "The Litany of Saints in the Stowe Missal," *Journal of Theological Studies*, vol. vii, 1905, p. 122.

held in the highest honour; and unless the connexion between Ireland and Brittany is sufficient to account for the Nantes bishop, Felix may also be a Pope, either Felix I. (*ob.* 274) or Felix II. (*ob.* 358), both of whom are in Gorman (May 30, July 29). Maximus of Riez points to the influence of Lerins, of which he was abbot. He is no doubt Gorman's "Maxim" entered on Nov. 27, which is his usual day. The insular names, which, like the rest, are all in the genitive case, are:

Patrici, Patrick, *ob.* 493.

Patrici, Patrick (Sen-Phátric), of Glastonbury, Aug. 24 (O, T, G), *ob.* 457 or 461.

Secundini, Sechnall, St. Patrick's nephew, Nov. 27 (O, G, D), *ob.* 448.

Auxili, Auxilius or Usaille, bishop of Killossy or Killashee, co. Kildare, Aug. 27 (T, G, D), *ob.* 460.

Isernini, Iserninus, companion of St. Patrick.

Cerbani, Cerpán, bishop of Fert Cerpáin at Tara, *ob.* 504.

Erci, Erc, bishop of Slane, Nov. 2 (O, G, D), *ob.* 512.

Catheri, Cathar. A Cathar, as Dr. MacCarthy remarks, is included in the list of bishops (next to Iserninus) in the Book of Leinster, 365[d], but he is otherwise unknown.

Ibori, Ibar, bishop of Becc-Ériu or Beggery Island, co. Wexford, Apr. 23 (O, T, G, D), *ob.* 500.

Ailbi, Ailbe. See above, p. xxiv.

Conlai, Connla, bishop, May 10 (T, G, D), or another, bishop of Rúscach or Rooskagh, co. Westmeath, Dec. 30 (T, G, D).

Maicnissæ, Maccnisse, bishop of Connor, Sept. 3 (O, G, D), *ob.* 514; Mar. 1, May 1 (T).

Moinenn, Móinenn, bishop of Clonfert, Mar. 1 (O, T, G, D), *ob.* 570.

Senani, Senán, bishop of Inis Cathaig or Scattery Island, co. Clare, Mar. 1 (O, T, G, D), *ob.* 544.

Finbarri, Barr. See above, p. xxv.

Colmani, Colman, bishop of Cloyne, Nov. 24 (O, G, D), *ob.* 600; or Colman, bishop of Lindisfarne (661–664) and of Inisboffin, co. Mayo, Aug. 18 (O, T, G), *ob.* 676.

Cuáni, Cua or Mo-Chua, of Cluain Dolcáin or Clondalkin, near Dublin, bishop, Aug. 6 (O, T, G, D).

Aedach. This appears to be the true reading, and an Aedach or Aedhach is commemorated in G, D, on Apr. 9. He is not, however, called a bishop and Aedach is not a genitive form, as it should be here. Possibly the dot over *h* is a *punctum delens* applying also to *c*. Aeda would then be the genitive of Aed, and the saint may be identified with Aed mac Bricc, bishop of Cell-áir or Killair, co. Westmeath, Nov. 10 (O, G, D), *ob.* 588.

Laurenti, Laurentius, archbishop of Canterbury, *ob.* 619.

Melléti, Mellitus, archbishop of Canterbury, *ob.* 624.

Iusti, Justus, archbishop of Canterbury, *ob.* 627.

Aedo, Aed, Aedoc or Maedoc, bishop of Ferns, Jan. 31 (O, T, G), *ob.* 624.

Dagani, Dagán, the "Daganus episcopus" whose name appears in the letter of Laurentius, Mellitus and Justus to the Irish Church,[1] Mar. 12 (T, G, D). Probably identical with Dagán of Inber Dóile or Ennereilly, co. Wicklow, Sept. 13 (O, T, G), *ob.* 639 or 642, though the latter is spoken of (O, p. 206) as a priest.

Tigernich, Tigernach, bishop of Clúain Enis, or Clones, co. Monaghan, Apr. 4 (O, T, G, D), *ob.* 549.

Muchti, Mochtae, bishop of Louth, Mar. 24, Aug. 9 (O, T, G), *ob.* 535.

Ciannani, Cianán, bishop of Duleek, co. Meath, Nov. 24 (O, G, D), *ob.* 489.

Buiti, Buite (Boetius), bishop of Monasterboice, co. Louth, Dec. 7, (O, G, D), *ob.* 521.

Eogeni, Eogan, bishop of Ardstraw, co. Tyrone, Aug. 23 (O, T, G, D), *ob.* 618.

Declani, Declán, bishop of Ardmore, co. Waterford, July 24 (O, T, G, D), *ob. circ.* 540.

[1] Bede, *Hist. Eccl.* ii, 4. Probably it was owing to this letter that the names of the three writers were introduced together into these diptychs, and it is from the date of the death of Justus that Dr. MacCarthy dates the Missal in the second quarter of the seventh century (p. 165) and S. Bäumer about 627–640.

Carthuin[1] or (possibly) Carthain. Perhaps (Aed) MacCarthainn, bishop of Cloghar, member of the household of St. Patrick,[2] Mar. 24 (T) and, as Fer dá chrích, Aug. 15 (T, G, D, *cf.* O, pp. 68, 100, 186). There seems to be some confusion, however, between him and another (Aed) MacCarthainn, *al.* Fer dá chrích, abbot of Dairinis, *ob.* 747,[3] described in a note to the *Félire*, Aug. 15 (p. 187), as a bishop and as "maternal uncle of Máel-rúain (see next name), Oengus' tutor, and from him Máel-rúain brought Fer dá chrích's bell, which is in Tallaght." In some verses quoted in the Martyrology of Donegal, Aug. 15, he is called Maelruain's teacher.[4] The absence of "Mac" before "Carthuin," which would be a serious objection to the identification, may be more apparent than real. On reference to the facsimile it will be seen that "Carthuin" is at the bottom of the fourth and last column of f. 32*v*, on a line with, and close up to, "Colmani" at the bottom of the third column, and that (for the reason given on p. 16, note 1) the name above "Colmani" has been erased with the exception of "ni" at the end. There must have been some reason for leaving these two letters, and they were perhaps spared to serve as the end of "Colmani" in the line below, and what has there been read as "ni" is really "m," the abbreviated form of "Mac" or "Maic" before "Carthuin." Elsewhere in the case of MaicNissæ the "Maic" has been written in one line and "Nissæ" in the line below, but the scribe may have hesitated to write "Maic" at the bottom of one page and "Carthuin" at the top of the next and so took advantage of the erasure, which was

[1] Printed "Carthuni" in the text (p. 16), but the other reading is more probable. Mr. Plummer prefers "Carthaci" (Carthach, *cf.* p. xxv), regarding the abbreviation-stroke for *n* as the top of a *c* and making a combination of *ha*. Such a combination, however, is very unlikely, and there is no sign of the usual transverse stroke of *a*.

[2] *Tripartite Life*, ed. W. Stokes, 1887, pp. 265, 574.

[3] *Annals of Ulster*; 742, *Four Masters*.

[4] See Gwynn and Purton, "The Monastery of Tallaght," *Proc. of R.I.A.*, xxix, § C, no. 5, 1911, p. 168.

made before he reached the end of the next column, to squeeze in the full name.

Maile-ruen. This name, which is the last in the series of bishops and is also the only one, with the doubtful exception of the two Patricks, which begins with a capital initial, is of crucial importance for fixing the date of the MS. Dr. MacCarthy takes Maile and Ruen, which are in different lines, to be two distinct names, identifying the first with Mel, bishop of Ardagh (*ob.* 488), while the other, which he regards as a phonetic form of Ruadain, genitive of Ruadán, is presumably Ruadán of Lorrha (*ob.* 585).[1] There can, however, be very little doubt that, as in the cases of Melchi-sedech, Macha-beorum, Bartha-lomæ and Maic-nissæ, the single rather lengthy name Maileruen (gen.) has been divided between two lines so that it should not protrude into the next column on the right; and if this be so, it can hardly represent any other than the well-known Mael-ruain, bishop and founder of the monastery of Tallaght, near Dublin, who died in 792 (July 9, O, G).

In support of this conclusion I have the high authority of the Rev. C. Plummer,[2] who kindly allows me to quote the following communication :—

"As to Maile-ruen two things are in any case fairly certain : (*a*) Maile is the genitive of Máel = bald, tonsured, and (*b*) Ruen is phonetic writing for Ruadain, genitive of Ruadán, the *d* softened and disappearing between the vowels. The question whether we are to take this as one name or two depends on whether the genitive Ruen is governed by Maile or is an independent genitive ranking with the other names in the list, which are in the genitive. The former seems to me much the more probable.

[1] See above, p. xxv. Ruen may equally be a phonetic form of Ruain, genitive of Ruan, a name quite distinct from Ruadán. See under Maelruain and Ruan in Kuno Meyer's index to Rawlinson MS. B. 502, facs. ed., 1909.

[2] See also letters of the late Prof. Whitley Stokes and the Rev. F. E. Warren in *The Academy*, No. 778, Apr. 2, 1887, p. 238, and No. 792, July 9, 1887, p. 26, both of whom identify Maile-ruen with St. Maelruain.

"Names formed of Máel with a following proper name in the genitive are very common, as you know, in Irish, Máel-Ísu, Máel-Eoin, Máel-Ciarain, etc., meaning the tonsured slave of Jesus, of John, of Ciaran, etc. When such names are declined, it is always the former part Máel which is declined, the following genitive being constant. Thus Maileruen would be the correct genitive of Máelruen.

"On the other hand Máel alone is hardly found as a separate name. If it does so occur, it would either be a hypocoristic shortening of one of the many names beginning with Máel, or a mere nickname, like "in Máel," the bald one, applied to St. Iarlaithe. It occurs as a name of one of the Druids opposed to St. Patrick (*Vita Trip.*, pp. 102–104), but as the other Druid is called Caplait (= Capitilauium), it is obvious that these are made-up names, the tonsured, the head-washed. Therefore the chances seem to me enormously in favour of taking Maileruen as a single name.

"The identification of Maile (gen.) with Mél of Ardagh I regard as impossible. Only one MS. of the *Félire* of Oengus writes his name Moel (Feb. 6). The name is Mél, later Méal, showing that the *l* is not mouillé, and it seems to be indeclinable. The most decisive case is the genitive. We have "Siur epscuip Mél," sister of bishop Mel (*Vita Trip.*, p. 88), "a munigin epscuip Mél," in reliance on (lit. of) bishop Mel (Stokes, *Three Homilies*, p. 72 = Lebar Brecc facs., p. 64$^{b}$).

"As to the identification of him, I think he can only be the great Tallaght saint. He must have been a well-known man to get into the Litany, and the only other Maelruain I have found in the Calendars is in the Lebar Brecc copy of the *Félire* at Dec. 18.[1] The two Maelruains in the Four Masters, 880, 884, are probably too late."

There are still thirteen more saints in the diptychs, who are

[1] There is, however, a Maelruain, of Druim Raithe, in Gorman, Mar. 6; *cf.* Oengus, p. 90.

classified as priests and with four exceptions may be identified with saints included in Moelcaich's Litany. The names are:

Uinniaui,[1] Finnio or Finnian, abbot of Clonard. See above, p. xxiv.

Ciarani, Ciarán, abbot of Clonmacnois. See above, p. xxiv.

Oengusso, Óenu or Oengus, successor of Ciarán, Jan. 20 (O, T). In G he is called a bishop.

Endi, Endae, abbot of Áran, Mar. 21 (O, G), *ob.* 542.

Gilde, Gildas Badonicus, Jan. 29 (O, T), *ob.* 570, or Gildas the Elder, *ob.* 512. T has a Gildas on Sept. 28, and G another on Nov. 4.

Brendini, Brénann
Brendini, Brénann
Cainnichi, Cainnech
Columba, Colombcille
Columba, Colomb
} See above, p. xxv.

Colmani, Colmán, abbot of Lynally, King's Co., Sept. 26, Oct. 3 (O, G), *ob.* 610; or abbot of Clonard, co. Meath, Feb. 8 (G), *ob.* 654. But there are twenty-one saints of the name in O, and many more in G.

Comgelli, Comgall
Coemgeni, Cóemgen
} See above, p. xxv.

The result is that, excluding "Maile-ruen," all the saints commemorated in the above diptychs are of earlier date than Samthann, who is the latest in Moelcaich's Litany. But on the assumption that "Maile-ruen" is St. Maelruain of Tallaght, who died in 792, it is obvious that the original text of the Missal cannot have been written before the very end of the eighth century, and must have come into the hands of Moelcaich and have been revised by him at a later date still. Whoever he was, his identity with Moelcaich, son of Flann, is therefore impossible, unless, indeed, the words "Moelcaich scripsit" were copied from the same older source as the text. This, however, is very improbable, while on the other hand the fact that the Litany includes no saint later than the first half of the eighth century can be easily accounted for by its having been reproduced by

[1] For this Latinized genitive (Finniaui, T) see also *Thes. Palaeohib.*, ii, p. 283.

Moelcaich from his archetype just as he found it without the addition of any names nearer his own time. Either on his own initiative or under direction, the particular scribe to whom we owe the diptychs or earlier list of saints appears to have acted differently. As there is a very considerable interval of time between Maelruain and the latest of the other saints commemorated it is reasonable to infer that this list also represents a transcript with the single exception of Maelruain's name, the interpolation of which, in its proper place at the end of the bishops and with the unusual distinction of a large initial, marks it as that of a more recent saint who for some reason was the object of special veneration. Naturally his honour was greatest among the fraternity of his own foundation, and we thus get, in addition to an approximate date, a valuable clue to the place where the MS. was written. Its monastic origin is evident from the insertion in the canon (p. 10) of the words "et abbate nostro .n. episcopo," where the mention of the twofold dignity of abbot and bishop is also not without significance. Moreover, if it came from Tallaght, there is some slight evidence by which the posterior limit of its date may be brought within twenty years from Maelruain's death; for otherwise one might expect to find in it the name of another bishop and abbot of Tallaght besides that of the founder. The list of members of the community of Maelruain given in the Book of Leinster[1] includes "Eochaid epscop Tamlachta," whose death is recorded in the Annals of Ulster under 811 (812), "Echaidh episcopus et ancorita princeps Tamlachta quieuit." Like his predecessor, he was regarded after death as a saint, being commemorated on January 28, not only in the Martyrology of Tallaght itself, but also in those of Gorman and Donegal.[2] The absence of his name from the list of commemorations,[3] when Maelruain's was inserted, may therefore be taken to imply that it was completed while he was still living; and in that case his position as bishop and abbot makes

[1] Facsimile ed., 1880, p. 370c.

[2] The *Félire* of Oengus was completed before his death.

[3] Mr. Plummer, however, would identify him with the Aedach (which he reads Aechach) of p. xxviii. In that case the original text must be later than 812. But not only is the reading Aechach extremely doubtful, but we should expect the name to follow Maelruain's instead of being much higher up.

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it also probable that the original part of the Missal was written under his inspiration.

The hagiological evidence thus pointing to a date subsequent at least to 792 and possibly before 812, it remains to be seen how far there is palaeographical evidence to support or disprove it. The script of the various original hands is rather stiff and unformed and of an unusual type. So far, indeed, as I am aware, there is nothing quite like it in any other extant Irish MS., and it was possibly peculiar to Tallaght. From its general appearance I should not myself be inclined to give it a date before the end of the eighth century, and perhaps the nearest approach to it, though on the later side, is in a MS. of Priscian at St. Gall, No. 904, a page of which, showing two hands, is reproduced in Prof. W. M. Lindsay's *Early Irish Minuscule Script*, plate x.[1] This MS. appears to have been written in Ireland, probably in 845[2] and is mainly by two scribes, Maelpatricc and Coirbbre, two others, Finguine and Donngus, also having a small share in it. Coirbbre's hand is seen in the first column of Prof. Lindsay's plate, and except as regards *r*, which is minuscule,[3] the forms of letters resemble in many respects those in the Missal. The two most characteristic letters in the latter are *a* and *q*, and if Coirbbre's *a* is not precisely similar, this is the case in one of the other hands, viz., that of Donngus, where *a*, as Prof. Lindsay describes it, "resembles *u* with a fine stroke connecting the two horns," just as it so often does in our MS. Coirbbre, however, does use the same open *q*, though with a less pronounced curve at the top of the first stroke. At the same time, this peculiar form of *q* is not a sign of late date, for it occurs also in eighth century MSS., as, for instance, in the Durham Cassiodorus,[4] said to have been written by Bede, as well as in a Mercian charter of 793–4[5] and in the Book of Armagh dated in

[1] *St. Andrews University Publications*, No. vi, Oxford, 1910, p. 40.

[2] So Güterbock in Kühn's *Zeitschrift*, xxxiii, p. 92, note, quoted by Prof. Lindsay in *Hermathena*, xviii, 1914, p. 44.

[3] The majuscule form, as in the Missal, is in the Gospels of MacRegol, *circ.* 800, Palaeographical Soc., *Facsimiles*, Ser. I, pl. 90.

[4] Pal. Soc., Ser. I, pl. 164.

[5] Brit. Mus. Add. Ch. 19790, Pal. Soc., Ser. I, pl. 12. Also in Brit. Mus. Roy. MS. 2 A. xx, 8th cent.

808.[1] The abbreviations in the two MSS. are of the usual Irish character and are practically identical; but one at least of the few instances in which they vary is significant, pointing to an earlier date for the Missal. The importance for dating purposes of the abbreviation-symbols of the cases of *noster* was shown by Traube in *Nomina Sacra*,[2] and it is further illustrated and enlarged upon by Prof. Lindsay in his forthcoming *Notae Latinae*. The conclusion to which their investigations lead is that *n̄i*, *n̄o*, etc., do not survive later than about 815, by which time they were finally abandoned for the less ambiguous *nr̄i*, *nr̄o*, etc. Now in the St. Gall Priscian (845 ?), as in a Leyden Priscian (838) and a Carlsruhe Bede (836–848), which are also Irish MSS. that can be dated, *nr̄i*, etc., are exclusively found, whereas in the Stowe Missal we have both the *n̄i* and *nr̄i* forms. The full number of the abbreviations of one case or another of *noster* is in fact sixty-two, of which, deducting instances of *n̄r* (*noster*, 3) and of mere suspensions such as *nost̄* (4) and *nostror̄*, thirty-seven are examples of the two-letter symbol as against seventeen of the three-letter symbol. But, although the former are thus in a large majority, when they are examined it will be found that, with only two exceptions, viz., *preces n̄as* (f. 17) and *patriarche n̄i* (f. 29*v*), they all occur in the frequently repeated and, so to say, stereotyped formula *dn̄i n̄i Iesu Christi* and other cases of the same, and the probability is that the scribes of the Missal copied them mechanically from their archetype, while elsewhere, as a rule, they followed the more modern system. At any rate the double usage seems to mark a stage of transition such as might be expected shortly before or after 800, and in fact it also obtains in the Book of Armagh, the date of which is 808. There is a variation also in the abbreviation symbol for *quae*, which in the Missal takes the exclusively insular form *q:·* while in the St. Gall Priscian it is *q̄*. Both these symbols, however, were in use by insular scribes concurrently, and they are found together in the same MS., as, for example, in the Schaffhausen *Vita S. Adamnani*[3] as early

[1] Lindsay, *Early Irish Minusc. Script*, pl. ix.
[2] 1907, pp. 204–237.
[3] Lindsay, *Early Irish Minusc. Script*, p. 4.

as 713 and in the Book of Armagh very nearly a century later. As Prof. Lindsay has shown, $\bar{q}$ is really the older symbol of the two, being the ancient Nota for *quae*; but when in course of time *quae* came to be written *que* and in consequence was further erroneously represented by the *que* symbol $q\cdot$ or $q:$, insular scribes devised the modification $q:\cdot$ as a means of distinguishing between the relative and the conjunction and also perhaps, as Prof. Lindsay suggests, to avoid further confusion with $\tilde{q}$, which was their symbol for *quem*. This practice, however, did not continue indefinitely, but gradually fell into disuse, while $\bar{q}$ reasserted itself, and there is at least a strong presumption that a MS. in which $q:\cdot$ is consistently employed, as in the original part of the Stowe Missal, is earlier than 850.

On palaeographical grounds therefore, no less than for the other reasons before stated, there seems to be sufficient warrant for dating the original text in the early part, or even within the first decade, of the ninth century. Nor is there any reason to believe that Moelcaich's and the other additions are, as has been supposed, so much as a century later. Although it differs considerably from those of the original scribes, Moelcaich's hand is nevertheless of quite as early a type.[1] If his share in the MS. was not indisputably later than the bulk of it, but was in a separate volume altogether, there might even be some doubt which was really the older, and probably the difference in style is due rather to locality than to lapse of time. Taking the *noster* test, a comparison of the two scripts yields much the same result; for, although in most instances Moelcaich writes the possessive—even on f. 22, where it occurs nine times in ten lines—without any abbreviation, there are still six examples of the *ñi* symbol and only one, *nr̄ae deuotionis* (f. 21), of the *nr̄i* symbol, to which another, *per dn̄m nr̄m* (f. 140), in the hand of the second reviser (*b*) may be added. Here again, however, the shorter forms are all found in association with *dn̄i*, etc., and may have been copied mechanically. With regard to *quae*, on the contrary, there is a disagreement, for in place of $q:\cdot$ Moelcaich invariably writes $\bar{q}$, which, so far as it has any significance, points to a later date. While on the whole none of the inserted matter

[1] See Prof. Lindsay's plate from the Schaffhausen Adamnan already mentioned.

seems to be later than the first half of the ninth century, it is quite conceivable that the Missal was subjected to revision almost immediately after it was written. This is the more likely if, as I am inclined to believe, its primary object was to provide the monastery of Tallaght, which at the beginning of the ninth century was comparatively new and of growing importance, with an authoritative ritual. The original text would in that case be in the nature of a first draft derived from an archetype which, judging from the saints named in it (exclusive, of course, of Maelruain), may have been as early as the seventh century, while the completed MS. as we now have it represents the shape ultimately given to it after it had been revised with the aid of a second archetype dating from about the middle of the eighth century, and coming apparently from some other liturgical centre, possibly Armagh.

Further evidence as to date and origin, confirmatory or otherwise, may no doubt be drawn from the liturgical forms in the respective texts. The object, however, of the present volume is merely to give an edition of the text of the MS. in which its component parts are carefully distinguished, and also to fix its date so far as this can be done on other than liturgical grounds. Without a special knowledge of liturgiology, to which I make no pretence, it would be rash to enter upon other questions, and they must therefore be left for those who are more competent to deal with them adequately. This also applies to the contents of the Irish treatise on the Mass which is added at the end of the MS. But so far as its date depends on palaeographical considerations, this tract does not appear to me to be any later than the other insertions; on the contrary, the hand has a rather striking resemblance to that of the rubrics on ff. 57*v*–58*v*, which, although written in smaller characters than the text, are by one of the original scribes. Besides a general similarity we find in it the same majuscule *r* and the horned open *q* in addition to the ordinary form, which is also the commoner in the rubrics; moreover, as in the original text, the suprascript abbreviation-stroke for *um* in *-rum* is placed to the right of the preceding *r*, and not, as in Moelcaich's hand, above it.

The following, in addition to the usual *nomina sacra*

symbols, are the abbreviations in the Latin words which occur in the tract:

aecl̇, aecclesia.
ciuī, ciuitatem.
ɔ (a reversed *c* with cross-stroke, or, less correctly, the "eius" symbol as on p. xiv), contra.
÷, est.
7, et.
fs̄, filius.
h̄, hoc.
·i·, id est.
ī, in.
nō, nomen.
p̄r, pat̄, pater.
p′, per (*e.g.*, super).
p̄, prae (*e.g.*, deprecor).
qn̄, quando.
q:, qȝ, que.
s̄, sed.

Most of the abbreviations in the Irish text are of the nature of mere suspensions, but they also include:

q̣, the symbol for "quia," used for its Irish equivalent "ar."
f̄, fō, for (upon).
·i·, idón[1] (id est).
ī, in (the, in).
7, ocus (and).

The same syllable-symbols are mostly used both in Latin and Irish words. Those for *er*, *um*, *ur* and *us*, as well as the hooked horizontal stroke for omitted *m*, both final and medial, are the same as in the Missal (p. xvi); also two dots are placed over *g* and *t* for *ra* (*e.g.*, Ir. grad, tra) and *i* over *p* for *ri* (*e.g.*, Lat. prius). In some cases also Latin word-symbols (s̄, q:, etc.) are used to express syllables in Irish words (*e.g.*, issed, huisque = huisce).

[1] This form (which is found in the Book of Armagh) ought to have been printed instead of "id est" in the text. It represents "ed ón," the Irish equivalent of the Latin (Thurneysen, *Altirische Grammatik*, vol. i, 1909, p. 24).

As nothing in these criteria militates against an early date, there need be little doubt that the tract is nearly, if not actually, contemporary with the body of the MS.; and the linguistic evidence also seems to be in favour of this, for in alluding to the suggestion that this tract and the three short Irish spells on f. 67*v* are not earlier than the eleventh century the editors of the *Thesaurus Palaeohibernicus* remark that, if this be so, the language shows that the texts must have been copied from a much older original. With regard to the date of the rougher hands of the three spells, it is difficult to speak with any confidence[1]; but my own impression of the whole MS. is that from first to last it contains nothing later than the ninth century.

Mention has been made above (p. ix) of the extracts from the Gospel of St. John which occupy the first gathering (ff. 1–11). These extracts are in a hand quite different from any of the other hands in the volume, and they clearly have nothing to do with the Missal and other liturgical matter. They have therefore not been included either in the facsimile or in the printed text; but they nevertheless claim some notice with respect to their character and probable date. Whether there was any particular reason for binding them up with the Missal it is impossible to say, nor is the date of the binding at all certain. They may conceivably have been prefixed out of reverence for the memory of some notable personage, such as St. Maelruain, to whom they had belonged. A note, however, to that effect might then have been expected, and possibly the only reason for their inclusion was the fact that the leaves on which they are written happened to have the same dimensions as those of the other MS. The portions of the Gospel comprised are: i–vi. 30; vii. 45–viii. 14; viii. 19–33, umquam; viii. 53, qui–59; xii. 9–39, credere; xvii. 11, Pater sancte–xviii. 1; xviii. 4–13; xviii. 15, discipulus–23; xix. 40–xx. 23; xx. 26–xxi. 6; xxi. 9–end. It is at once apparent that these are not passages purposely selected to serve as lessons or from any other intelligible motive, and some of

[1] In addition to other abbreviations as in the tract, the first spell has *i*-longa with a cross-stroke for "inter." This, however, is a quite early Irish symbol.

them in fact break off abruptly in the middle of a sentence. The explanation, as Dr. Bernard points out in his paper "On the Stowe St. John,"[1] seems to be that they were copied consecutively from a mutilated archetype of unknown, but probably early, date in which some leaves were lost, and others were torn or partially illegible. At the same time there is evidence which suggests that this defective Gospel of St. John is all that survives of a MS. which contained at least one other Gospel, and perhaps the whole four. It is curious that the rude miniature of St. John with his eagle, reproduced here in Plate IX, is not placed at the beginning of the Gospel, as is more usual, but at the end, on the back of the last page of text (f. 11*v*). The gathering, however, originally consisted of twelve leaves, the first of which, as already stated, has been torn away with the exception of a narrow strip along the inner edge, and as a small fragment of a border similar to that which incloses the figure of St. John is visible on the back of this strip, it seems probable that the missing page contained a miniature of St. Luke or one of the other Evangelists, which was also placed at the end of his Gospel.

With the text of St. John, or so much of it as the MS. includes, we are not here concerned, but the full collation given by Dr. Bernard proves it to be in his own words "Vulgate with traces, as is usual in Irish MSS., of old Latin 'mixture.'" In default of any other evidence its date can only be judged from the script, the first and last pages of which are reproduced in Plates VII, VIII. It begins neatly and carefully, but soon degenerates into a rather scratchy hand, becoming finally almost cursive, with the sinuous vertical stroke which Prof. Lindsay terms "the Irish (or rather insular) cursive form of *i*."[2] This is specially observable in the colophon, the text of which will be found below, and which also shows the characteristic downward prolongation of the final stroke of *m*, *n*, *u*. Paragraphs begin on a new line with a plain capital initial set well out in the margin, the line being continued on any vacant space left in the line above at the end of the preceding paragraph. Apart from the miniature of St. John, there is no other decoration except on the first page

[1] See above, p. ix.

[2] "Irish Cursive Script" in *Zeitschrift für Celtische Philologie*, ix, p. 304.

(Plate VII), where the large ornamental capitals I N P are in black, the other colours in letters and border being red, yellow, and mauve. The key-pattern with lozenges in the N and in the border is almost identical with that in the initial on the first page of the Missal. Both the orthographical peculiarities and the abbreviations correspond generally with those in the Missal, but unfortunately the *noster* symbols do not occur, and for *quae* both $\bar{q}$ and *q:·* are used, the latter, however, being less common.

The abbreviations are:

ap̄, apud.
ā, aut.
ħ, autem.
c̄s, cuius.
c̄, c̄, cum.
dt̄, dx̄, dc̄s, dr̄, dicit, dixit, dicens, dicitur.
∋, eius.
⧺, enim.
g°, ergo.
ēē, esse.
÷, ∸, est.
7, et.
ht̄, habet.
ħ, ħ, hs̄, hc̄, haec, hoc, huius, hunc.
hōis, hōem, hominis, -em.
ī, in.
m̄m, m̄s, meum, meus.
mⁱ, mihi.
nō, nōe, nomen, nomine.
n̄, non.
n̄c, nunc.
om̄e, om̄s, om̄a, omne, omnes, omnia.
p′, per.
p°, post.
p̄, prae.
ꝑ, pro.
ꝑpⁱus, proprius.
propt̄, ꝑt̄, propter.
qn̄, quando.

qr̄e, quare.
qs̄i, quasi.
qȝ, que.
q̓, q̓, q̓, qui, qua, quo.
q̄, qȝ·, quae.
q̓, quem.
q̓, quam.
q̓, quod.
q̓, quia.
qm̄o, quomodo.
q̄m, quoniam.
qq̄, quoque.
q̄t. quot.
ſdum, secundum.
s̄, sed.
sⁱ, sicut.
sn̄, sine.
s̄t, sunt.
supʳ, super.
tn̄, tamen.
tⁱ, tibi.
ts̄, trans.
tc̄, tunc.
un̄, unde.
ł, uel.
uº, uero.

The syllable-symbols are: an inverted *c* for *con*; a suprascript horizontal stroke for *er* (*e.g.*, inter, noster, pater, propter, uerbum), for *um* in *-rum* (*e.g.*, nostrum, uirum), and for *un* in *-runt*; *i* over *p* for *ri* (*e.g.*, prior, primum); a comma over *t* to the right for *ur* (*e.g.*, moriatur, turba); and ȝ for *us* in -bus, -mus, etc. Final *m* is represented by a hooked horizontal stroke.

The scribe gives his name under an Ogham form in the colophon, which is as follows:

"Deo gratias ago. Amen. Finit. Amen.
Rogo quicumque hunc librum legeris. ut memine
ris mei peccatoris. scriptoris . i . pere
grinus Amen sanus sit qui scripsit. et cui scriptum est.
Amen."

From left to right the Ogham name reads Sonid, in the reverse way Dinos. Neither name is known elsewhere, but the former is the more probable, and it has been suggested that in the sentence which follows there is a play on the nearly homophonous Irish word *sonaid*,[1] happy, prosperous, and the Latin *sanus*. The precise meaning of the epithet "peregrinus" is doubtful. Possibly the scribe was actually on a pilgrimage at the time, or he may have been, as Bishop Graves suggests, a foreigner who had come, like many others, to Ireland for the sake of religious instruction or, on the other hand, an Irish monk writing on the continent.

As regards the date of the Gospel, there has been almost as much difference of opinion as in the case of the Missal. Dr. Todd and Dr. MacCarthy make it seventh century, Dr. Bernard not earlier than the end of the eighth century or beginning of the ninth, L. Delisle not earlier than the ninth century, and S. Berger tenth century.[2] As Dr. MacCarthy and others have remarked, the hand is to some extent similar in type to that of the scribe Dimma, who wrote the first three Gospels in the well-known Book of Dimma; but the age of that MS. is also uncertain, and it is the only one of those included in Prof. Lindsay's *Early Irish Minuscule Script* to which he has not assigned a date. As, however, it contains both the *n̄i* and *nr̄i* symbols, with a preference on Dimma's part for the latter, it is not likely to have been written much before or after 800, and the similar date which Dr. Bernard gives to the Stowe St. John is probably correct. Moreover, as it was in that case quite possibly written before 792, it may after all owe its preservation with the Missal to some connexion with St. Maelruain.[3]

[1] See Whitley Stokes, "Glossed Extracts from the Tripartite Life of St. Patrick" in *Archiv für Celtische Lexicographie*, iii, 1907, p. 26, "Maccne Nadfraich fuaim sonaid"—"The sons of Natfraich happy (?) sound."

[2] Bernard, *loc. cit.*, p. 314, note.

[3] It is curious, but may be merely a coincidence, that a Dimman appears in the list of members of the community of Maelruain in the Book of Leinster.

## THE CUMDACH.

The importance attached to the volume by its former possessors is shown by the Cumdach, or casket, which was made to contain it, and which elsewhere than in Ireland would probably have taken the more usual form of an elaborate metal-work binding. It is one of five such characteristic early Irish book-shrines which still survive.[1] The other four belong to the Gospels of St. Molaise[2] (1001–1025), the Gospels of St. Patrick (11th century and *circ.* 1350), the Psalter of St. Columba (1084) and the Book of Dimma (1150), the date in each case being that of the Cumdach and not of the MS. itself; and besides these, three more notable MSS. are known from historical sources to have formerly been protected in a similar manner, viz., the Book of Durrow (877–914), the Book of Kells (before 1007) and the Book of Armagh (938). Like the rest, the Cumdach of the Stowe Missal is undoubtedly of later date than the book which it enshrined. This, however, is only what might be expected; for, unless a MS. was of exceptional splendour, such as the Book of Kells, or for some other special reason, it was not likely to be so distinguished until it had acquired, on account either of its contents or its associations, the sanctity of a relic by course of time.

Its form is that of a rectangular wooden box covered externally with metal, and measuring altogether $7\frac{3}{8}$ inches by $6\frac{1}{4}$ inches with a depth of $2\frac{1}{8}$ inches. The two metal faces are evidently of different dates. The older one (Plate II) is detached and serves for a lid; but the other (Plate I) is not only the more highly decorated but even in its original state appears to have been the upper face or front, for the figures on the four sides of the Cumdach are so placed that they are upright when it lies with this face uppermost. The basis of the under face, which,

[1] G. Petrie, *Christian Inscriptions in the Irish Language*, ed. M. Stokes, vol. ii, 1878, p. 158; M. Stokes, *Early Christian Art in Ireland*, 1887, p. 88; J. R. Allen, *Celtic Art in Pagan and Christian Times*, 1904, p. 208; G. Coffey, *Guide to the Celtic Antiquities of the Christian Period in the National Museum*, Dublin, 1910, p. 44.

[2] This MS., which, if it really belonged to St. Molaise, must have been older than 563, has perished, though its Cumdach remains.

as being the older of the two, it will be convenient to describe first, is a roughly squared oak board 7 inches long, $5\frac{3}{4}$ inches wide and $\frac{1}{4}$ inch thick, with the surface worked smooth by a chisel. Over this, attached by bronze nails, is a thin bronze plate with projecting edges, which are slightly bent up all round. The shallow depression thus formed measures $7\frac{1}{3}$ inches by $6\frac{1}{4}$ inches. It is filled by a rectangular bronze frame, $\frac{5}{6}$ inch wide throughout, bevelled at the inner edge and overlaid with a thin coating of silver, which in some places has peeled off; and two similar silver-coated plates of the same width intersect at right angles in the centre, forming a cross, the four limbs of which extend to the frame. The four sunk panels between the cross and frame are decorated with chequer-patterns of squares and triangles,[1] the former in the first and fourth quarters, the latter in the other two. These designs are produced by punching through a thin bronze plate (or perhaps a separate plate for each panel), coated with silver, laid over the bronze plate first above mentioned and under the frame and cross; and, as the under metal is visible through the pierced work, a good effect is thus produced by the contrast between the silver and bronze. The darker metal was also laid bare by punching a small square in the overlying silver at each corner of the frame and a small arc at each end of the cross, the eight recesses thus made being decorated with chiselled interlaced designs in slight relief. At a later time, evidently when the other face of the Cumdach was designed, the silvered plates forming the cross were rudely cut away at the point of intersection for a space measuring $2\frac{3}{4}$ inches by $2\frac{1}{2}$ inches, in which a metal-work quatrefoil was inserted inclosing an oval setting for a crystal, now lost, corresponding with that on the other face, which will be described below. In its general features, including the bronze plates coated with silver, the frame and cross, and the panels of pierced work, this under face resembles one face of the Cumdach of the Book of Dimma.[2] There, however, the panels are filled with zoomorphic interlaced designs and the central crystal is not a later addition.

[1] For a similar triangular design see a plate from a cast of a metal object in the Albert Way Collection, J. R. Allen, *op. cit.*, p. 170.

[2] Petrie, *op. cit.*, vol. ii, p. 101; M. Stokes, *op. cit.*, p. 97, fig. 38.

The following inscriptions are cut in Irish characters round the frame and on the cross, and as there is no reason to doubt that they are contemporary, they enable us, as Dr. J. H. Todd has shown,[1] to fix the date of the Cumdach within comparatively narrow limits. The four inscriptions on the frame are complete, viz.:—

(*a*) At the top,

BENDACHT DE AR CECH AN
MAIN AS A HARILLIUTH·

*i.e.*, "A blessing of God on every soul according to its desert";

(*b*) At the bottom,

$\overline{\text{OR}}$ DO DONDCHAD · MACC
BRIAIN · DO RIG HEREND

*i.e.*, "A prayer (*orait* or *oroit*) for Donchadh, son of Brian, for the king of Ireland";

(*c*) On the right,

+ OCUS · DO MACCRAITH · HU D
ONDCHADA · DO RIG CASSIL

*i.e.*, "and for MacRaith, descendant of Donchadh, for the king of Cashel";

(*d*) On the left,

+ $\overline{\text{OR}}$ DO DUNCHAD · HU TACCAIN
DO MUINTIR · CLUANA · DO RIGNI

*i.e.*, "A prayer for Dunchad, descendant of Taccan, of the family of Cluain, who made it."

Donchadh, son of the famous Brian Borumha, for whom prayer is asked in the second inscription, was joint king of Munster with his brother Tadhg until the latter was treacherously slain at his instigation by the tribesmen of Eli ua Cerbhaill, or O'Carroll, in 1023.[2] Subsequently he appears to have claimed to

[1] "On the Ancient Irish Missal and its Silver Box described by Dr. O'Conor in his Catalogue of the Stowe MSS.," *Trans. R.I.A.*, vol. xxiii, pt. ii, 1859, Antiquities, p. 3.

[2] Annals of Tighernach, ed. W. Stokes, *Revue Celtique*, xvii, 1896, p. 362.; cf. *Annals of Ulster* (ed. Hennessy, 1887, i, p. 551) and *Annals of the Four Masters* (ed. O'Donovan, 1851, ii, p. 805) under 1023.

be over-king of Ireland, but he was driven out of the country in 1064 and went on pilgrimage to Rome, where he died in the monastery of St. Stephen. The death of MacRaith, king of Cashel, for whom prayer is also asked, is recorded in 1052, the Annals of Tighernach styling him king of the Eoghanacht Caisil, who were a tribe settled about Cashel in Tipperary, and heir to the kingdom of Munster. From the fourth inscription we learn that the Cumdach was the work of Dunchad O'Taccan, or O'Tagan, of the family, or religious community, of Cluain, by which, no doubt, is meant the famous monastery of Clonmacnois in King's County, but beyond this nothing is recorded of him.

The two inscriptions on the cross are unfortunately both imperfect owing to the mutilation it has suffered in the centre, as above described. The letters remaining on the vertical plate are:—

+ ŌR DO . . . . . MAIN · H
U CAT . . . [LAS AN]DERNAD

*i.e.*, "A prayer for . . . . . main, descendant of Cat . . . by (*i.e.*, for) whom it was made."

Dr. Todd and Miss Stokes read "nain" for "main" at the end of the first line, but the *m* is unmistakeable. The *t* in "Cat" in the second line is followed by the remains of a vertical stroke, probably belonging to *h*; and the final stroke of an *n* before "dernad" is also visible. Altogether about ten letters appear to be missing in each line, or only seven, if, as is probable, the vertical plate was interrupted by the width of the horizontal plate crossing it. Any attempt to fill in the names must be purely guesswork, but there is no doubt as to the end of the inscription, which is the common phrase used in giving the name of the person for whom, or at whose cost, an object was made.[1] In this case he was presumably some adherent of Donchadh mac Briain.

[1] *e.g.*, on the Cross of Cong, "ōr do Therrdēl u Conchō do rig Erend las andernad ingressa," *i.e.*, "A prayer for Terdelbach ua Conchobair, king of Ireland, by whom this work was made," Coffey, *Guide*, p. 56. So also on the Cumdach, now lost, of the Book of Durrow, Petrie, *Christian Inscriptions*, vol. ii, pp. 146, 158. See *Thesaurus Palaeohib.*, vol. ii, p. 289.

The inscription on the arms of the cross is still more hopey mutilated, all that is left being

+ OC[US DO] . . . . . IND
HU D . . . . . LAIG

*i.e.*, "and for . . . . . ind, descendant of D . . . . . laig."

Dr. Todd reads "and" at the end of the first line, but the antepenultimate letter is clearly not *a*, which is formed quite differently. It is more like *i* preceded by *c* or possibly *f*, only the curved top of which remains, the sloping straight stroke beneath it being evidently a prolongation of the cut made by the mutilating chisel. In the second line the third letter has been read as *t*. Judging, however, from the roundness of the curve at the bottom, it is almost certainly a mutilated *d*.

As Donchadh mac Briain and MacRaith were both, no doubt, still living when the Cumdach was made, its date must thus lie between 1023 and 1052. It is not said that they had any share in the making of it, and whether their names were inscribed for any special reason other than merely a sentiment of loyalty on the part either of the unknown person for whom it was made or of the actual artificer, Dunchad O'Tagan, it is impossible to say. Reasons have been given above for the belief that the Missal originally belonged to the monastery of Tallaght, near Dublin, in Leinster. The Cumdach, however, has apparently a Munster provenance, and if it was expressly made for the purpose of enshrining the MS., it is not only evident that the latter was regarded two hundred years after it was written as a sacred relic, but it would seem that it was then no longer at Tallaght, but in Munster. Dr. Todd's theory, which has been accepted by others,[1] was that, as the Cumdach was connected by its inscriptions with Munster, the Missal belonged from the first to some Munster church, which he supposed to be the monastery of Lothra, or Lorrha, in Tipperary, going so far, indeed, as to suggest that the book may have been the original Missal of St. Ruadan, the founder. As St. Ruadan died in 585, this is

[1] "There seems little reason to doubt the propriety of Dr. Todd's suggestion that this Missal, and the Cumdach in which it was preserved, belonged originally to the Irish monastery of Lorrha," Petrie, *Christian Inscriptions*, vol. ii, p. 97.

out of the question ; and not only is there really no evidence whatever of any early connexion of the Missal with Lorrha, but even the Cumdach is less likely to have come from there than from Clonmacnois, of which house Dunchad O'Tagan, who wrought it, calls himself a member. If the MS., on the other hand, was originally at Tallaght, it may have been carried off in 1026, when it is recorded in the Annals of Tighernach[1] and of Ulster that Donchadh mac Briain invaded Leinster among other parts and exacted pledges or hostages. Books had the merit of being easily portable, and, especially when sanctity attached to them, they were regarded in Ireland as valuable property. How they were utilized in raids and the inter-tribal warfare which was so frequent is shown by a curious note in the MS. known as the Leabhar na h-Uidhri,[2] the translation of which is as follows :—

"A prayer here for Aedh Ruadh, son of Niall Garbh O'Donnell, who forcibly recovered this book from the people of Connaught, and the Leabhar Gearr (or Short Book) along with it, after they had been out of our custody from the time of Cathal óg O'Conor to the time of Ruadri, son of Brian [O'Conor] . . . . And this is the way in which they were so taken : the Short Book in ransom of O'Docharta and the Leabhar na h'Uidhri in ransom of O'Donnell's ollamh of history, who was captured by Cathal and carried away as a pledge."

These two MSS., it appears, were lost in 1359 and recovered in 1470. As I am informed by Mr. Robin Flower, Laud MS. Misc. 610 in the Bodleian Library (written in 1454) also contains a note which states that Thomas, Earl of Desmond, took the book in ransom for Edmund Butler. Both these are comparatively late instances, but it is by no means improbable that the Missal was similarly taken from Tallaght in pledge or ransom, or possibly as mere booty, during Donchadh's invasion of Leinster in 1026, and that it was enriched with a shrine by the person into whose hands it fell or who was entrusted with its custody. If this was so, the date of the shrine may be

[1] "1026. A hosting by (Donnchad) son of Brian, so that he took hostages of the men of Meath and Bregia and the Foreigners and Leinster and Ossory," ed. W. Stokes, *op. cit.*, p. 365.

[2] *Leabhar na h-Uidhri*, facsimile ed., R.I.A., ed. J. T. Gilbert, 1870, p. x.

placed in that year or soon after, or approximately about 1030, so that it would be nearly contemporary with the more highly decorated shrine of the Gospels of St. Molaise, which was made between 1001 and 1025 ; and from the inscriptions on its other face it is evident that, together with the MS., it was still in Munster three centuries later.

But before dealing with these more recent additions, it will be well to describe the four sides of the shrine, where the whole of the metal-work appears to be of the same date as the older face. The wooden foundations of two of the adjoining sides, which measure respectively 7 inches and $5\frac{3}{8}$ inches in length, and are uniformly $1\frac{1}{4}$ inch wide and $\frac{1}{4}$ inch thick, are also original ; those upon the other two sides seem to have been renewed at a comparatively modern date. Except on the lower short side or bottom of the casket the bronze plates riveted to the wood have their edges bent upwards ; their ends meet at the four corners, but are not connected together. In the centre of each of the short sides (Plates III, IV) a circular metal ornament of identical size and design is nailed to the underlying plate. The outline of the circle, which has a diameter of $1\frac{2}{3}$ inch, is composed of the long slim curved bodies and tails of two beasts, probably meant for lions, whose widely gaping jaws are fixed on either side of the head of a winged human figure, full-face, standing between them. The head of this figure is bullet-shaped,[1] and the nose, if it ever existed, is quite worn away ; the hair is indicated by incised lines, and there are also incised lines round the eyes and mouth. The eyes themselves, as in the case of the two beasts also, are represented by tiny black or dark blue beads embedded in the metal. The figure is apparently half-naked, wearing no more than a kilted skirt reaching nearly to the feet, which are bare. In the middle of the breast a small square hole is sunk in the metal and lined with silver wire ; in one case it is filled by a shining red stone (garnet ?), in the other it is now empty. The arms, if they can be called so, are extended and terminate in what appear to be intended for wings, hanging down perpendicularly. In the upper part of them the metal is hollowed out so as to form a

[1] It may be compared with that of the symbol of St. Matthew on the Cumdach of the Gospels of St. Molaise, Coffey, *Guide*, Plate viii.

circular cavity, which is inlaid with dark blue cloisonné enamel round an inserted silver wire bent into a spiral. In one wing at the bottom of the casket (Plate IV) the enamel and spiral have perished. At the lower pointed end of the wings the feathers are represented by transverse lines. On the necks and flanks of the two beasts the metal is also cut away, except at the extreme edge, and the cavities are filled with similar blue enamel divided by zigzag and 8-shaped cloisons. Their forelegs rest on the shoulders of the central figure, while the hindlegs extend upwards along the inner edge of the wings. Their shoulders and thighs, through which pass the pins fastening the design to the plate below, are decorated with spiral chasing. The whole design is worked out of a single disc of bronze, which is pierced through its entire thickness between the figures. Traces of gilding with which its surface was covered are still visible.

On the top of the casket (Plate III) out of four other small decorated plates which were originally attached to the plain metal backing only one is now left. Its upper and lower edges are straight, but its sides are concave, one of them fitting close up to the circular design above described. The plate is of bronze overlaid with silver, and is cut through so as to leave a spiral and interlaced pattern of metal. At the bottom of the casket (Plate IV) a similar pierced plate remains on each side of the central circle, one exhibiting a chequer pattern, the other, which is imperfect, a pattern of small circles connected by short intersecting diagonal bars. In all these cases a very thin sheet of gilt-foil separates the pierced plate from the bronze backing. The four semicircular end-pieces, which probably contained gilded figures in relief, like that in the centre, have unfortunately all perished.

Five small bronze plates, all being rectangular, were similarly attached by nails to the backing on both the longer sides of the casket (Plates V, VI), but one of the end-pieces is missing from each side. On the right of the casket (Plate V) the centre-piece, $1\frac{3}{4}$ inch in height and $1\frac{5}{12}$ inch in width, has a narrow beaded frame, within which is the figure of a bearded man, full-face, in high relief, between two beasts, who are leaping up at him. He appears to be without clothing, except a loin-cloth or short drawers, and his bare feet project over the frame. He holds in

front of him with both hands a short sword, apparently sheathed, the pommel terminating in a semi-spherical knob. The two beasts have beads for eyes and striated bodies with spiral joints at the shoulders and thighs. They most resemble dogs in shape; but the design is probably a debased representation of Daniel in the lions' den. This was a motive common in early Christian art.[1] It frequently occurs on sculptured stones in Ireland and Scotland[2]; and it is possible that the two figures at the top and bottom of the Cumdach already described are another variation of it, though it is difficult to account for the wings.[3] Above these beasts are two others, much smaller and more attenuated. Their feet are on the sides of the frame and their heads and necks are bent backwards as if they were biting or licking the ears of the central figure, while the ends of their tails appear to be in the mouths of the larger beasts. Where the metal is cut through between the figures, the surface below is dimly seen to be covered with a pattern. The single end-piece that remains is 1 inch wide, and has a beaded frame similar to that in the centre, though the beading is less distinct. It contains the figure of a warrior in profile to the right, holding a spear and a round shield with large central boss. His head has a strange appearance, with long hair curling up at the ends. It strongly resembles that of a horseman, with spear and shield, on a sculptured stone on Inchbrayock at the mouth of the S. Esk.[4] Possibly, however, he is wearing a large semi-classical helmet drawn down so as to cover the whole face, with orifices for the eyes, and surmounted by a crest and drooping plume. The figure has no visible clothing except round the loins. It is cut in the round out of the bronze, and the plain metal backing is seen beneath. Both this plate and that in the

[1] See Edm. Le Blant, "Note sur quelques représentations antiques de Daniel dans la fosse aux lions" in the *Revue de l'Art Chrétien*, sér. ii, tome ii, p. 89, with No. 4, from a Merovingian buckle, in plate opposite; also *Inscriptions Chrétiennes de la Gaule*, i, p. 493, ii, pl. 42, 43, *Nouveau Recueil* of the same, 1892, nos. 45, 93, pp. 61, 112, and Barrière-Flavy, *Les Arts Industriels de la Gaule*, Album, 1901, pl. xxxvii-viii.

[2] See Dr. Jos. Anderson's Rhind Lectures for 1892 in J. R. Allen's *Early Christian Monuments of Scotland*, 1903, vol. i, p. l.; J. R. Allen, *Celtic Art*, p. 296.

[3] There is a very similar figure, but without the wings, between two beasts on the cross at Drumcliff near Sligo, O'Neill, *Fine Arts of Ancient Ireland*, 1863, p. 31.

[4] J. R. Allen, *Early Chr. Mon.*, vol. ii, pl. 235B. For hair of similar fashion see *Atlas de l'archéologie du Nord*, Copenhagen, 1857, pl. iv-viii, xi, xii.

centre have evident signs of gilding. The other two plates on the same side of the casket are of silvered bronze, and are perforated over their whole surface in patterns, consisting in one case (where there is a sheet of gilt-foil beneath) of spirals and interlaced work, as in Plate III, and in the other of small hollow squares connected by narrow vertical and horizontal bands bisecting their sides, so that the spaces between the squares are cruciform. A similar design is on the under face of the Cumdach of St. Columba's Psalter.

The same patterns, or very nearly so, are repeated on two of the plates on the left side of the casket (Plate VI). The former, however, is turned completely round, and in this position is strongly suggestive of a conventional tree with spiral and interlaced branches.[1] Both plates on this side have gilt-foil beneath them. The plate in the centre contains four figures in high relief, but the metal is not, as elsewhere, pierced right through, nor is the design enclosed within a frame. Two of the figures, one on each side, are ecclesiastics vested in a dalmatic and chasuble, standing erect, full-face. Their chasubles are decorated with incised bars filled with gilding and with a border or orphrey of small ovals set side by side, and a similar border fringes the bottom of the dalmatic. The figure on the right holds a pastoral staff with a plain rounded crook, the other an oblong object widening slightly towards the lower end, with a round handle at the top and a small wedge-shaped projection at the bottom. Its surface, except at the edges, is covered with cross-hatching. From its shape it no doubt represents one of the portable bells common in the Irish Church,[2] the projection at the bottom being the end of the clapper. Between the two ecclesiastics are two smaller figures, one above the other. That at the top is an angel with his wings folded in front of him; the other is a human figure seated sideways on a low stool with his head turned to the front and his hands on a three-stringed harp. It is probably meant for David, introduced as a type of Christ, as in a panel under the Crucifixion on a sculptured stone at Monifieth.[3] The eye-sockets

[1] As in the scene of the Fall on the Drumcliff cross (above, p. lii, note 3).

[2] M. Stokes, *op. cit.*, p. 50; J. R. Allen, *Celtic Art*, p. 194.

[3] J. R. Allen, *Early Christian Symbolism*, p. 149.

in all four figures were filled with beads. The identity of the two large figures is doubtful; but a "pair of ecclesiastics, sometimes standing, sometimes enthroned, sometimes kneeling, with a bird holding a circular disc in its mouth between them, is a subject common to the early sculptured stones of both Scotland and Ireland."[1] This may be another example, with an angel instead of a bird, unless, indeed, the winged figure is really meant for a bird. In the case of a cross at Nigg, in Ross-shire, Dr. Anderson takes the two ecclesiastics to be the hermits St. Paul and St. Anthony, and the bird would then be the raven which brought them a loaf in the desert. This is the more probable, as on the Ruthwell Cross, where the two (without the bird) are sharing a loaf, these names are given in an inscription. On this side of the casket also only one end-piece has been preserved. It represents within a beaded frame a stag hunted by two dogs, upon one of which he is trampling, while the other attacks him from behind. Above the stag's neck is what seems to be the point of an arrow or spear shot or held by a hunter who is not included in the design. There are spirals on the shoulders and thighs of all three beasts, and the stag has serrated antlers and striated flanks. The design is made by piercing the bronze, and the surface is flat and not in relief like that of the centre-piece. In both cases the gilding in some parts is still adhering.

We come now to the other face, or front, of the Cumdach (Plate I), the decorative features of which obviously mark a later stage in its history. What became of the original decoration—whether it had perished or was ruthlessly destroyed, or whether after all what is now the under face was originally in the front and was removed to the back to make room for a new front—we cannot say. The wooden foundation of the later face and the bronze plate, or perhaps merely edging, laid immediately upon it, appear to be original, resembling those on the face already described; and the same is perhaps the case with another plate which covers the first up to a short distance from its upturned

[1] J. R. Allen, *Celtic Art*, p. 300. Anderson, *Early Christian Monuments*, p. liv. Examples occur in Ireland at Kells, Monasterboice, Moone Abbey, Castle Dermot and Ardboe. On one cross at Kells the two ecclesiastics are associated with David slaying the lion, Allen, *Christian Symbolism*, p. 234.

edges. Silver plates, $\frac{3}{4}$ inch wide, are attached to the backing on all four edges so as to form a rectangular frame. They do not, however, meet at the corners, and those at the top and bottom are now imperfect. The inscriptions upon them will be given later on.

The centre is occupied by a highly ornate cross, the four extremities of which are soldered down to the plates of the frame. The four limbs of the cross are of bronze with a raised edging and middle line composed of a curb-link chain of fine gilt wire ; and small pyramidal bosses, formed by narrow strips of gilt metal with a toothed upper edge turned round a central cone, are set upon the flat surface with other plain round-headed gilt studs between them. The ends of the vertical shaft of the cross are decorated with two oval rock-crystals. The one at the top is in a plain silver setting bent inwards, surrounded by two borders of twisted gilt wire. The setting of the other is deeper and has serrated teeth ; round it is a low wall of silver, serrated along the top, with a frame beyond consisting of two rows of twisted gilt wire on each side of a flat surface decorated with minute gilt beads arranged in triangles of three and six alternately. At the end of the arm on the right, in a setting like that at the top, there is a round green chalcedony-like glass bead with a slightly concave surface, and on the left, in a similar setting, there is an opaque white circular object with a central hole drilled through it, perhaps for threading. Its nature is difficult to determine without removing it, but it is possibly a bead of coral. In the centre of the cross is a large oval rock-crystal $1\frac{7}{8}$ inch long and $1\frac{1}{4}$ inch wide and rising $\frac{1}{2}$ inch above the surface. It is polished in such a way as to leave a dividing ridge midway from top to bottom and it is backed (as is also the case with the two smaller crystals) with some substance which imparts a rosy tint to it when viewed from above. It is in a plain gilt setting with projecting clamps and is inclosed within a quatrefoil of metal and twisted wire, with the interior of each foil filled with cusped Gothic tracery over green enamel. In the angles outside the quatrefoil there are four stones in raised gilt settings, viz., a sapphire (?) at the top and bottom and an almandine garnet on each side. The centre-piece which was inserted at the same time on the other face of

the casket (Plate II) is of the same design, but does not appear to have had any gilding. All its five stones have perished, together with the enamel and most of the tracery in the quatrefoil. On the more modern face now being described thin silver-gilt plates are inserted in the four panels between the cross and the framing, the edges of which overlap them and help to keep them in place. A figure is rudely engraved on each of them on a background of toothed horizontal hatching, the incised lines being filled with niello. The two panels on the left contain the Crucifixion and the Virgin, who is crowned, but without a nimbus. She holds the Child on her left arm and in the right hand a small round object, apparently either an orb or an apple. In the upper panel on the right is a saint, without nimbus, holding a book, probably meant for St. John, though the figure is more like a female. In the lower panel is a bishop with chasuble, mitre and pastoral staff with foliated head; his right hand (which is very much out of proportion) is raised in benediction and shows a large episcopal ring.

An approximate date for the later face can be ascertained from the inscriptions at the top and on the right of the frame, which read continuously, viz.:—

✠ŌR DO PʰLIB U [CINNEIDIG]
DO RIG · URMU[MAN LAS]
AR CUMDAIGED · IN MINDSA · 7 DO AINI · DAM
NAI ✠ DOMNALL · O TOLARI · DOCORIG MISI

*i.e.*, "A prayer for Philip O'Kennedy, for the king of Ormond, by whom this relic was covered, and for Aine his wife ✠ Domhnall O'Tolari decorated me."

Of Domhnall O'Tolari,[1] who names himself as the artificer, and who was probably responsible for the mutilation of the older work, nothing is known, but the Annals of the Four Masters record the death of Philip O'Kennedy, lord of Ormond, and Aine his wife, daughter of Macnamara, under the year 1381.[2] The work must

[1] The final letter is certainly *i*, but, as the name O'Tolari is not otherwise known, Dr. Todd suggests it is a mistake for *c* or *g*.

[2] Vol. iv, p. 682, "Pilib ua Cinneidig tigearna Urmuman 7 a bean Aine ingean meic Conmara do éec."

therefore have been executed before that date and may be placed approximately about 1375.

The inscription on the left is:

✠ ŌR DO GILLARUADAN U MACAN ·
DON COMARBA LASAR CUMDAIGED

*i.e.*, "A prayer for Gillaruadan O'Macan, the successor, by whom this was covered."

Gillaruadan O'Macan, who thus appears to have borne a part of the cost of the later decoration or to have otherwise had some share in the credit of it, is also unknown. The name means "Servant of Ruadan," and it is possible therefore that, as Dr. Todd suggests, he was the *comharb* or successor of St. Ruadan as abbot of Lorrha, which was in Lower Ormond, in Munster.

At the foot of the frame there are fragments of a fourth inscription, the lost portions of which on the right it is impossible to reconstruct. All that remains is:

✠ ŌR : DO (?) AE . . . . . .
C : HU CEĪ . . . . . .

The monogram which follows "Or[oit]" may be read as above, or perhaps "d'"; and in the next line "hu ceī" represents the name "O'Cein," which belonged to a Munster family. This inscription seems to be in a different hand and is possibly somewhat later than the rest; and it will be observed that it includes some characters of Gothic type.

Although it may be assumed that O'Conor had sufficient reason for his statement that the Missal with its shrine was discovered on the Continent by John Grace towards the end of the eighteenth century, there is not the slightest evidence to show when and under what circumstances it left Ireland. If it were not for the above inscriptions on the later face of the shrine, it might have been thought that Donchadh mac Briain took it abroad with him when he went on his enforced pilgrimage in 1064; and it has in fact been suggested that it was among the gifts sent to the Irish monastery at Ratisbon by Tordelbach O'Brien, king of Munster, in 1130.[1] As there is proof from the

[1] Petrie, *Christian Inscriptions*, vol. ii, p. 97.

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inscriptions that it still remained in Ireland in the second half of the fourteenth century, this supposition is no more admissible than the other, and unless further light comes from some unexpected quarter the history of the MS. from that time until it came into the possession of John Grace must remain an absolute blank.

In conclusion, it is my pleasing duty to express my cordial thanks to those who have assisted me in this edition of the Stowe Missal in various ways. I am much indebted for criticism and suggestions to the Rev. E. S. Dewick and the Rev. H. A. Wilson, and to Mr. J. A. Herbert for his careful transcript of the MS. On Irish palaeography I have had valuable aid from Professor W. M. Lindsay, of St. Andrews; on Irish hagiology and philology from the Rev. C. Plummer and my late colleague Mr. Robin Flower, who is cataloguing the Irish MSS. in the British Museum; and in connexion with the Cumdach from Mr. O. M. Dalton and Mr. Reginald Smith, of the British Museum, and the Rev. Dr. Lawlor, of Dublin. Finally, I have to thank the Council of the Henry Bradshaw Society for much indulgence in the long delay in completing the present volume.

G. F. W.

# PLATES.

+ON:ME
Q:NUCEI

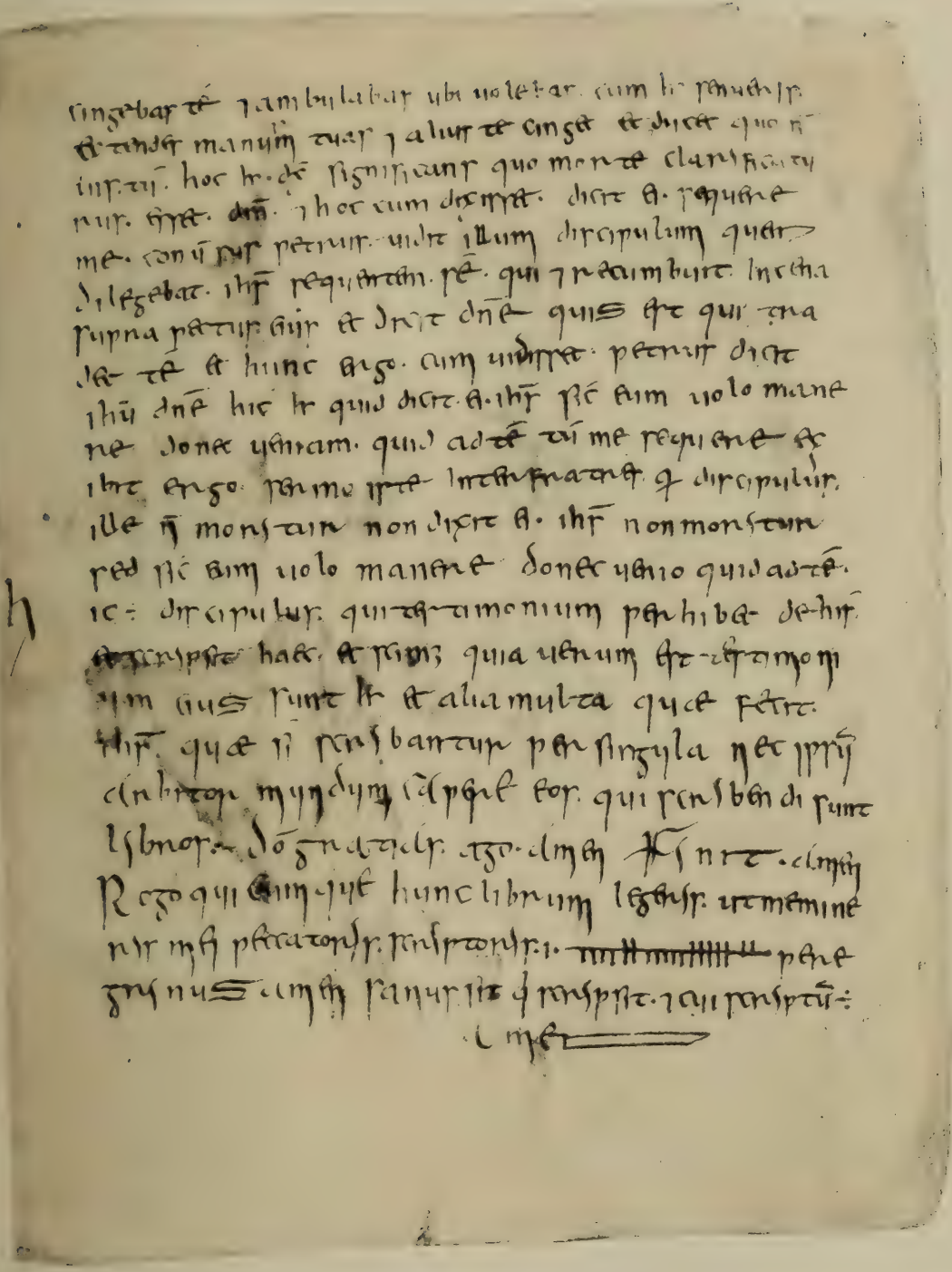
III.

IV.

V.

VI.

THE STOWE ST. JOHN, FO. 1.



THE STOWE ST. JOHN, FO. 11.

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IX.

THE STOWE ST. JOHN, FO. 11*v*.

# THE STOWE MISSAL.

## PRINTED TEXT.

Letania[1] apostolor*um* ac martir*um* s*anct*or*um* [*con*]fesor*um* et [fo. 12. uirginum incipit ·.· D*eu*s i*n* adiutoriu*m* me*u*m : r*eliqua*

Peccauim*us*[2] d*omi*ne Peccauim*us* parce peccatis nostris et salua nos q*ui* gubernasti noe sup*er* undas dilui[3] exaudi nós et iona*m* diabiso[4] u*er*bo reuocasti lib*er*a nos q*ui* petro mergenti manu*m* porrexisti auxiliare nobis chr*ist*e fili d*ei* ficisti [fo. 12v. mirabilia d*omi*ni[5] c*um* patrib*us* nostris et n*ostr*is p*ro*pitiare temporib*us* emite manu*m* tua*m* de alto lib*er*a nos chr*ist*e audi nos chr*ist*e audi nos chr*ist*e audi nos cỳrie elezion[6]

| | |
|---|---|
| S*anct*a maria | S*anct*e tathei[8] |
| S*anct*e petri | S*anct*e madiani[9] |
| S*anct*e pauli | S*anct*e marce |
| S*anct*e anrias[7] | S*anct*e lucæ |
| S*anct*e iacobi | Omnes s*anct*i orate p*ro* nobís |
| S*anct*e bartholomai | Propitius esto parce nobís |
| S*anct*e tomæ | d*omi*ne p*ro*pitius esto lib*er*a nos d*omi*ne |
| S*anct*e mathei | ab om*ni* malo lib*er*a nos d*omi*ne |
| S*anct*e iacobe | p*er* crucem tua*m* lib*er*a nos d*omi*ne |

/⁝ Oratio augustini[10] [fo. 13.

p*ro*feta omnes iustitæ[11] nóstræ si*cut* pannus menstruate i*n*digni sum*us* ie*s*u chr*ist*e ut sim*us* uiuentes sed tú q*ui* n*on* uís morte*m* peccatoris dá nobís ueniam i*n* carne *con*stitutís ut p*er* penitentiæ labores uita æt*er*na p*er*fruamur i*n* cælís :~ p*er* d*omin*u*m*

/⁝ Rogo[12] té d*eu*s zabaoth altisime pat*er* s*anct*e uti me tonica

[1] This heading is in a later hand (*b*) in the margin at the top of the page.

[2] The same Litany is printed by Warren, *The Liturgy and Ritual of the Celtic Church*, 1881, p. 179, from a single leaf in an Irish hand of the eighth or ninth century in St. Gall MS. 1395.

[3] For "diluuii."

[4] For "de abysso."

[5] "domine," St. Gall MS.

[6] For "eleison."

[7] For "Andreas."

[8] For "Thaddæe."

[9] For "Matthia."

[10] This title is in the same hand (*b*) as that on f. 12. It refers to the prayer "Rogo te" below, to the left of which is a corresponding reference mark (/⁝ ). The intervening lines are in a different hand (*a*), viz. that of Moelcaich (see below, p. 18), and in blacker ink. They replace text in the original hand, which was erased, and are the conclusion of the prayer on f. 31 (p. 14). The proper place of the two inserted leaves 30 and 31 is therefore between f. 12 and f. 13.

[11] For "iustitiæ."

[12] In the "Missa a Mathia Flacco Illyrico edita" (Martène, ed. 1788, i. p. 177), a ninth century Troyes Pontifical (*ib.* p. 190), a ninth century Tours Missal (*ib.* p. 193), a Reims Pontifical (*ib.* p. 195), a tenth century Corbie Sacramentary (*ib.* p. 203), and elsewhere. See Warren, p. 250, note 7.

castitatis digneris accingere et meos lumbos balthco[1] tui timoris[2] ambire ac renes cordis mei tuæ caritatis igne urire[3] ut pro peccatís meís possim intercedere et adstantes[4] populi peccatorum ueniam promiriri[5] ac pacificas singulorum hostias immolare me quoque tibi audaciter accidentem[6] non sinas <neque permittas[7]> perire sed dignare lauare ornare et leniter[8] suscipere :˛ <presta> per dominum nostrum :˛

Hæc[9] oratio in omni misa cantatur [fo. 13v.

Ascendat oratio nostra usque ad tronum claritatis tuæ domine et né uacua reuertatur ad nós postulatio nostra :˛ per :˛

in sollemnitatibus petri et christi ·.·

Deus[10] qui beato petro apostolo tuo conlatis clauibus regni cælestis animas ligandi atque soluendi pontificium tradidisti suscipe propitius preces nostras et intercessione eius q[ue]sumus domine auxilium ut a peccatorum nostrorum neximus[11] liberemur :˛ per dominum :˛

Imnus angelicus

Gloria in excelsis deo et in terra pax hominibus bonæ uoluntatis laudamus té benedicimus té adoramus té glorificamus té magnificamus té gratias agimus tibi pro[12] magnam missericordiam tuam domine rex cælestis

deus[13] pater omnipotens domine filii dei unigeniti[14] iesu christe [fo. 14. sancte spiritus dei et omnes dicimus amen domine filii dei patris agne dei qui tollis peccatum mundi misserere nobís suscipe orationes nostras qui sedis ad dextram dei patris misserere nobís quoniam tú solus sanctus tú solus dominus tú solus dominus tú solus gloriosus cum [fo. 14v. spiritu sancto in gloria dei patris amen :~

hæc[15] óratio pro uice deus qui culpa[16] in cotidianís diebus .. [fo. 15.

[1] The "l" is interlined.
[2] So Corbie MS. ; "amoris," Reims MS., etc.
[3] For "urere."
[4] For "adstantis."
[5] For "promereri."
[6] For "accedentem."
[7] The words in small type here and below are interlined, with a colon below in the first case to mark their place. MacCarthy considers the hand to be that of Moelcaich (*a*), but this is somewhat doubtful. It is perhaps a third hand (*c*).
[8] Two letters erased after this word, apparently "susc."
[9] This rubric and the two following are in hand *b*.
[10] In the Gelasian Sacramentary, ed. H. A. Wilson, p. 181 (and *cf.* side-notes) with variations. It is also in the "Missa Romensis Cotidiana" of the Sacramentarium Gallicanum (Muratori, ii. col. 776), where the text agrees very closely with that here. See also Neale and Forbes, *Anc. Liturgies of the Gallican Church*, p. 206.
[11] For "nexibus."
[12] For "propter."
[13] In the hand of Moelcaich (*a*) on an inserted slip.
[14] For "fili dei unigenite."
[15] Written in pale brown ink in the upper margin by hand *b*.
[16] *i.e.* the prayer so beginning below.

D*eus*[1] qui diligentib*us* té bona inuissibilia p*re*parasti effunde cordib*us* nóstrís tui amoris affectu*m* ut té i*n* omnib*us* et super omnia diligentes p*ro*misiones tuas q*ue* omne desediriu*m* superant *con*sequamur p*er* d*omin*um :~

Órationés[2] *et* p*re*cés misæ æclesiæ romane h*æc* ora*tio* p*ri*ma petri...

D*eus*[3] qui culpa offenderis penitentia placaris adflictor*um* gemitus respice et mala q*uæ* iustæ[4] i*n*rogas missericordit*er* au*er*te :₹ p*er* :₹

Híc[5] augmentu*m* : Lec*tio* pau*li* apos*toli* ad cori*n*teos incipit

Fratres quotiesc*umque* manducabitis[6] Panem h*un*c et bibetis calicem istu*m* mortem d*omi*ni adnuntiabis[7] donec ueniat:₹ [fo. 15v. Itaq*ue* quic*umque* manducauerit Panem aut biberit calicem d*omi*ni i*n*digne reus erit corporis et sanguinis d*omi*ni :₹ Probet *autem* sé ipsum <unusquisq*ue*[8]> homo et síc de pane illo edat et de calige bibat:₹ qui *enim* manducat[9] et bibit <i*n*digne iudiciu*m* sibi manducat et bibit[10]> n*on* discernens[11] corp*us* d*omi*ni :₹ Propt*er*ea i*n*t*er* uos multi i*n*firmi et egri[12] <et i*m*biciles> et dormiunt multi :₹ q*uod* sí nosmet ipsos deiudicarem*us*[13] n*on* utiq*ue* iudicaremur :₹ Dum *autem* iudicamur a d*omi*no corripimur ut n*on* cum hoc mundo da*m*nemur :₹

℣ D*eus*[14] q*ui* nós regendo *con*seruás parcendo iustificás a te*m*porali tribulatione nós eripe *et* gaudia nobís ete*r*na largire · · p*er* d*omin*um n*ostr*um rel*iqua*

Om*n*ipo*ten*s[15] sempit*er*ne d*eus* qui popul*um* tuu*m* unigeniti tui

[1] In black ink in the hand of Moelcaich, over erased matter. The collect is in Gelas. Sacr., p. 224, where see side-notes.

[2] In hand *b*.

[3] In Missale Gothicum (at the very end of the MS., Neale and Forbes, p. 150, Murat. ii. col. 658) and Sacr. Gall. (*ib.* p. 206, col. 776), in both cases in a "Missa Romensis Cotidiana."

[4] For "iuste."

[5] This rubric is not in the same hand or ink as the last two. It was apparently added by Moelcaich. The lesson is from 1 Cor. xi. 26–32.

[6] An erasure before the last three letters and under "bi," probably written originally "manducaueritis."

[7] For "adnuntiabitis."

[8] Interlined, with a colon after "ipsum" to mark the place for insertion. Apparently in the same hand as the interlineation on f. 13 and the others (except that in the margin) on this page, *a* or *c* (see p. 4, note 7). This word is not in the Vulgate.

[9] Originally "manducan," corrected by an interlined "t."

[10] Interlined as above, with a colon after the first "bibit."

[11] "dijudicans," Vulg.

[12] "et imbecilles," Vulg. as here interlined.

[13] The first syllable "de" erased; "dijudicaremus," Vulg.

[14] Inserted in the lower margin in brown ink by hand *b*. The place of the collect before "Omnipotens sempiterne deus," is indicated by a corresponding mark ℣ in the outer margin. It will be found in Gerbert's *Monumenta veteris Liturgiae Alemannicae*, 1777, i. p. 191, from the later "Gelasian" MSS. See Gelas. Sacr., p. 360.

[15] In Sacr. Gall. (Murat., ii. col. 863, Neale and Forbes, p. 280); also (as Ambrosian) in Gerbert, i. p. 95.

sanguine redimisti solue opera diabuli · rumpe uincula [fo. 16. peccati · ut qui ad eternam uitam in confessione tui nominis sunt adefti[1] nihil debeant mortis auctori :₂ per

<Psalmus[2]> Querite dominum et confirmamin quærite faciem eius semper · Confitemini domino et inuocate nomen eius usque querentium dominum :₂ querite :₂

Grata[3] sint tibi domine munera quibus misteria celebra[n]tur nostræ libertatis et uitæ :₂ per

<alleluia> Fortitudo mea et laudatio[4] mea usque in salutem :₂

Sacrificis[5] presentibus domine quesumus intende placatus ut[6] deuotionis · nostræ proficia[n]t ad salutem :₂

Deprecatio[7] sancti martini pro populo incipit amen deo [fo. 16v. gratias.

Dicamus omnes domine exaudi et missere[8] domine misserre[8] :₂

Ex toto corde et ex tota mente.[9] quí respices[10] super terram et facis eam tremere :₂ Oramus :₂

Pro altissima pace et trancillitate[11] temporum nostrorum pro sancta æclessia catholica quæ est a finibus usque ad terminos orbis terræ :₂ Oramus[12] :₂

Pro pastore · N̄ · episcopo et omnibus episcopís et præsperterís et diaconis et omni clero :₂ Oramus :₂

Pro hoc loco et inhabitantibus in eo pro pissimis[13] imperatoribus et omni romano exercitu :₂ Oramus :₂

Pro omnibus qui in sublimitate constituti sunt pro uirginibus uiduís et orfanís :₂ Oramus :₂

Pro perigrinantibus et iter agentibus ac nauigantibus [fo. 17. pro poenitentibus et catacominis[14] :· oramus

Pro hís qui in sancta æclesia fructus misserecordiæ largiuntur domine deus uirtutum exaudi preces nostras : oramus.

[1] For "adepti." The "ad" before "eternam" is superfluous.

[2] Ps. civ. 1–4, the last verse being apparently treated as antiphon. The word "usque" is of course not in the psalm, but marks the limit of the quotation from it. So also below, "Fortitudo—in salutem," Ps. cxvii. 14.

[3] Gelas. Sacr., p. 217.

[4] "laus," Vulg.

[5] For "sacrificiis."

[6] "ut et devotioni nostrae proficiant et saluti," Gelas. Sacr., p. 217.

[7] In the same hand as the last rubric on f. 15, apparently that of Moelcaich.

[8] For "miserere."

[9] MacCarthy (p. 199) places ex toto—mente" immediately after "dicamus omnes," that position being "in accordance with the collocation in the Fulda Litany" (*cf.* Warren, p. 252).

[10] For "respicis."

[11] For "tranquillitate."

[12] The "m" is accidentally duplicated by a mark of contraction over "a."

[13] For "piissimis."

[14] For "catechumenis."

S*anct*orum apostolorum ac martirum memores símus · ut orantib*us* eís pro nobís ueniam meriamur ⁘ Oramus.[1]

Chr*ist*ianum et pacific*um* nobís finem concedi a d*omi*no dep*re*cemur ⁘ p*re*sta d*omi*ne p*re*sta :₹

Et diuinu*m* i*n* nobís p*er*manere uinculu*m* caritatis s*anctu*m d*omin*um dep*re*cemur :₹ P*resta* ⁘

Conseruare s*anct*itatem et catholice fidei puritatem d*omin*um dep*re*cemur ⁘ presta :₹ Dicam*us* :₹

Sacrificium[2] tibi d*omi*ne celebrandu*m* placat*us* i*n*tende [fo. 17v. q*uod* et nos a uitiís . . . . . [3] n*ost*re condicionis emundet et tuo nomine retdat aceptos[4] :₹ p*er* d*omin*um :₹

Ante[5] oculos tuos d*omi*ne reus conscientiæ testes[6] adsisto rogare p*ro* alís n*on* audio[7] quod i*m*petrare n*on* meriar tú enim scís d*omi*ne omnia q*uæ* agunt*ur* i*n* nobís erubescim*us* confiteri id q*uod* per nós n*on* timem*us* admitti uerbís tibi tantu*m* obsequimur corde mentimur et quod uelle nós dicim*us* nolle nostrís actib*us* adp*ro*bam*us* parce d*omi*ne [fo. 18.[8] confitentibus ignosce peccantib*us* misserere té rogantib*us* sed quia in sacramentís tuís me*us* sensus infirmus est p*re*sta d*omi*ne ut qui ex nobís duro corde uerba non recipis per té nobís ueniam largiaris · · per d*omin*um

Lethdírech sund[9]

Dirigatur[10] d*omi*ne usq*ue* uesp*er*tinum · · t*er* canitur · · híc eliuatur lintiamen de calice :~

Ueni d*omi*ne s*anct*ificat*or* omnipo*tens* et benedíc hóc sacrificiu*m* p*re*paratu*m* tibi amen · · t*er* canit*ur* ·

Lec*tio* euangilii secundu*m* Iohannem i*n*cipit[11] [fo. 18v.

D*omin*us nóst*er* ie*sus* chr*istus* dixit ego sum panis uiuus qui di[12] cælo discendi sí quis manducauerit ex eo[13] uiuet in æt*ern*u*m* et panis que*m* ego dabo ei caro mea *est* p*ro* huius mundi uita litigabant ergo iudei adinuicem dicentes quomodo potest hic nobís dare carnem sua*m* manducare[14] dixit ergo eís ie*sus* amen amen dico uobís nisi manducaueritis carnem filii hominis sicut panem[15] et biberitis sanguinem hu*ius*[16] n*on* habebitis[17]

[1] An accidental mark of contraction over the "u."
[2] Gelas. Sacr., p. 216.
[3] An erasure, apparently of "a uitiis" repeated. [4] For "reddat acceptos."
[5] In the hand of Moelcaich. No trace of any previous writing remains. With variations in Martène, ed. 1788, i. p. 182, and elsewhere (Warren, p. 255, note 28).
[6] For "testis." [7] For "aliis non audeo."
[8] This leaf and f. 19, in the hand of Moelcaich, are inserted.
[9] *Sc.* "Half uncovering here" (Whitley Stokes and Strachan, *Thesaurus Palaeohibernicus*, 1903, ii. p. 251), referring to the chalice, which was half uncovered at this stage. See also Warren, p. 255, note 29.
[10] Ps. cxl. 2, "Dirigatur—vespertinum."
[11] Joh. vi. 51–57. [12] For "de."
[13] "ex hoc pane," Vulg. [14] "ad manducandum," Vulg.
[15] "sicut panem," om. Vulg. [16] "ejus," Vulg.
[17] The conclusion of the lesson is on f. 20 (p. 8, l. 5).

Oratio[1] *gregorii super* euangeliu*m*. [fo. 19.

Quessum*us*[2] *domi*ne omnipotens d*eus* ut uota nóstra tibi immulata clem*enter* respicias atq*ue* ad defentionem nóstra*m* dextra*m* tuæ maestatis extendás ·· p*er* d*omin*u*m* nóstr*um* ·· rel*iqua*

. . . . bitis[3] uitam i*n* uobís: qui manducat me*a*m [fo. 20. carnem et bibit meum sanguine*m* habet uita*m* æter*n*a*m* et ego resuscitabo eum i*n* nouisimo diæ:˛ Caro *enim* mea uere *est* cib*us* et sanguis me*us* uere *est* pot*us*: qui manducat mea*m* carnem et bibit me*u*m sanguini*m* ipse[4] i*n* me manet et ego in illo:˛

Credo i*n* unu*m* de*u*m patre*m* omnipo*tente*m factore*m* cæli et t*er*ræ uissiuiliu*m* omni*u*m et uisiuiliu*m*[5] et in unu*m* d*omin*u*m* n*ostru*m iesu*m* chr*istu*m filiu*m* dei unigenitum natum ex patre ante omn*i*a sæcula lumen de lumine de*u*m ueru*m* de deo uero natu*m* n*on* factu*m* *con*substancialem patri p*er* q*uem* omn*i*a facta s*un*t qui p*ropter* nós homines et p*ropter* nostram salutem [fo. 20v. discendit de cælo et i*n*carnatu*s* *est* de sp*iritu* s*ancto* et maria uirgine et homo natu*s* *est* crugifixus *autem*[6] p*ro* nobís sub pontio pilato passus et sepult*us* et resurrexit t*er*tia die s*ecundum* scripturas et ascendit i*n* cælos et sedit a[d] dextra*m* dei patris et ite*rum* uenturus c*um* gloria iudicare uiuos et mortuos c*uius* regni n*on* erit finis et sp*iritu*m s*anctu*m d*omin*u*m* et uiuificatorem[7] ex patre p*ro*cedentem c*um* patre et filio coadorandu*m* et *con*glorificandu*m* q*ui* loqut*us* *est* p*er* p*ro*fetas et una*m* s*anct*am æclesia*m* catholica*m* et apostolica*m* Confeteor unu*m* [fo. 21. babtismu*m* i*n* remisione*m* peccatoru*m* spero resurrextionem mortuorum et uitam futuri sæculi · a*m*en:˛

[1] This leaf was originally no more than a narrow strip, forming part of the same membrane as f. 18. It was left blank by Moelcaich, but another narrow strip was afterwards sewed by a vellum thong to the upper part of it, the edges overlapping, and on the space thus obtained this prayer of St. Gregory was written by hand *b*. The letters "om" are written in the upper margin, but they are apparently only a scribble. The *verso* is blank.

[2] For "Quæsumus." The prayer is in the Sacr. Gregorianum (Muratori, ii. coll. 34, 39), with "vota humilium respice" for "ut uota—respicias."

[3] The continuation of the lesson on f. 18 v, the last two syllables of "habebitis" being repeated.

[4] "Ipse," om. Vulg.

[5] For "invisibilium," the first syllable being accidentally omitted.

[6] "h̄," the symbol for "autem," with a dot underneath and "etia*m*" interlined by Moelcaich (?)

[7] After "uiuificatorem" a colon is inserted and "q*ui*" interlined, and the following words are corrected by interlineations to "ex patre filioq*ue* p*ro*cedit q*ui* c*um* patre et filio simul coadorat*ur* et conglorificat*ur*." Three dots (·.·) are placed under "d" in "procedentem" and single dots under the letters "ndu" in the two gerundives. It is doubtful whether these alterations were made by Moelcaich or another.

Landírech sund.[1]

Ostende nobís d*omi*ne missericor[diam] et salutare tuu*m* dabis[2] <T*er* canit*ur*>

Oblata[3] d*omi*ne munera s*anc*tifica nosq*ue* a peccator*um* nostro[rum] maculis emunda :ʔ p*er* d*omi*n*um* :ʔ

Hostias[4] q*uesu*m*us* d*omi*ne no*st*rae deuotionis benignus adsume et per sacrificia gloriosa subditor*um* tibi corda purifica :~ p*er* d*omi*n*u*m

Hás oblationes et sincera libamina i*m*molam*us* tibi d*omi*ne iesu chr*ist*e qui passus es p*ro* nobís et resurrexisti tertia die a [fo. 21v. mortuís p*ro* animamus[5] caror*um* nostror*um* ·n· et cararu*m* nostrar*um* quor*um* nomina recitamus et quor*um*cu*m*q*ue* no*n* recitam*us* sed a té recitant*ur* in libro uitæ æter*n*æ p*ropter* missericordia*m* tua*m* eripe qui regnás in secula seculor*um* amen :~

Secunda pars augmenti híc sup*er* oblata

Grata sit tibi h*æc* oblatio plebis tuæ quam tibi offerimus in honorem d*omi*ni nóstri iesu chr*isti*[6] et[7] in co*m*memorationem beator*um* [fo. 22. apostolorum tuor*um* ac mart*ir*u*m*[8] tuorum et confessoru*m* quorum híc reliquiás spicialit*er* recolimus ·n· et eorum quorum festiuitas hodie celebrat*ur* et p*ro* animamus[9] omnium episcopor*um* nostror*um* et sacerdotum nóstrorum et diaconoru*m* nóstrorum et caror*um* nóstroru*m* et cararum nóstrarum et puerorum nóstrorum et puellarum nóstrarum et penitentium nóstror*um* cunctís p*ro*ficiant[10] ad salutem :~ p*er* d*omi*n*um* :~

Sussum corda[11] habemus ad d*omi*n*um*

Gratias agam*us* d*omi*no deo nóstro

dignum et iustum *est* [fo. 22v.

Uere dignum et iustum *est* equm[12] et salutare *est* nós tibi híc semper et ubique gratias agere d*omi*ne s*anc*te[13] omnipotens æter*n*e deus per

[1] *Sc.* "Full uncovering here" (*Thes. Palaeohib.* ii. p. 251.) See above, p. 7, note 9. Apparently added by Moelcaich.

[2] For "da nobis," as in Ps. lxxxiv. 8. The remaining words in the line, the first of which began with "S," have been erased and "Ter canitur" written in their place.

[3] Sacr. Gall., in "Missa Rom. Cot.," Muratori, ii. col. 776 (Neale and Forbes, p. 206); Sacr. Greg., *ib.* coll. 10, 159; *cf.* Gelas. Sacr., p. 321.

[4] The remaining six lines of this page and the whole of the *verso* side are written in the hand of Moelcaich over erased matter. This began with "G," and was probably the collect "Grata sit tibi," etc. (f. 21v.), which in Sacr. Gall. immediately follows "Oblata domine." The collect is in the Sacr. Leonianum, Muratori, i. col. 352 (Feltoe, p. 56).

[5] For "animabus."

[6] "in honore nominis tui," Sacr. Gall., followed immediately by "[ut] cunctis proficiat ad salutem."

[7] This leaf and the next three, in the hand of Moelcaich, form an inserted quire.

[8] An erasure after this word, apparently "et con."

[9] For "animabus."

[10] For "proficiat," the subject being "oblatio," and "ut" perhaps being omitted, as in Sacr. Gall.

[11] Headed in Gelas. Sacr., p. 234, "Incipit Canon Actionis." Sacr. Gall. omits "Sursum—et iustum est."

[12] For "aequum."

[13] "Pater" omitted, probably by accident.

chr*istu*m d*omino*m n*ostru*m[1] qui cum unigenito tuo et sp*iritu* s*ancto* d*eus* es unus et inmortalis d*eus* incorruptibilis et inmotabilis d*eus* inuisibilis et fidelis d*eus* mirabilis et laudabilis d*eus* honorabilis et fortis d*eus* altisim*us* et magnificus d*eus* uiuus et uerus d*eus* sapiens et potens d*eus* s*anctus* et spiciosus d*eus* magnus et bonus d*eus* t*er*ribilis et pacificus d*eus* pulcher et rectus d*eus* purus et benignus d*eus* beatus et [fo. 23. iustus d*eus* pius et s*anctus* n*on* unius singulariter personæ sed unius trinitatis substantiæ té credim*us* té benedicim*us* té adoram*us* et laudamus nomen tuum in æternum et in sæculum seculi per quem salus mundi per quem uita hominum per quem resurrectio mortuor*um*

Isund[2] totét dignu*m* intórmaig ind maid per quem bes i*n*nadiudidi thall

Per quem maestatem tuam laudant angeli adorant dominationes trment[3] potestates cæli cælorumque uirtutes ac beata saraphim socia exsultatione concelebrant cum quib*us* et nóstras uoces uti admitti [fo. 23v. iubeas dep*re*camur suplici confessione dicentes s*anctus* ..[4]

Isund[5] totét dignu*m* intórmig ind máid s*anctus* bess innadiudidi thall

S*anctus* s*anctus* s*anctus* d*omin*us d*eus* sabaóth pleni s*unt* cæli et uniuersa t*er*ra gloria tua · ossanna in excelsís benedictus qui uenit in nomine d*omi*ni ossanna in excelsís[6] benedictus qui uenit de celís ut conuersaretur in t*er*rís homo factus *est* ut dilicta carnis deleret hostia factus *est* ut per passionem suam uitam æt*er*nam credentibus daret :~ p*er* d*omi*n*um*

Canón dominic*us* papę gilasi [fo. 24.

Té igitur clementisime pater p*er* iesum chr*istu*m filium tuum d*omin*um n*ostru*m suplices té rogamus et petimus uti aceptu[7] habeas et benedicás h*æc* dona h*æc* munera h*æc* s*ancta* sacrificia inlibata inp*r*imís quæ tibi offerimus p*ro* tua s*ancta* æclesia catholica quam pacificare custodire et unare[8] et regere digneris toto orbe terrarum una cum beatissimo famulo tuo ·n· papa nóstro episcopo sedis apostolicæ et omnib*us*[9] ortodoxís atque apostolice fidei cultorib*us* et abbate[10] nostro ·n· episcopo ·· [fo. 24v.

[1] From this point down to "resurrectio mortuorum" not in Sacr. Gall. or Gelas. Sacr.

[2] *Sc.* "It is here that the *Dignum* of the addition comes into it, if it is *Per quem* that is in its continuation there," *Thes. Palaeohib.*, ii. p. 251; 'Here the "Dignum" receives the addition [*i.e.* the Proper Preface], if "per quem" follows in the text,' Warren, p. 258, note 47. The meaning is perhaps, as Mr. H. A. Wilson has suggested, "if 'per quem' is what stands at the end of it." Dr. Whitley Stokes has explained that "in its continuation" should be "after it," as in the rubric below (note 16), *diudidi* being for *diudsidi*, where *diud* is dat. sing. of *deod*, "end," and *sidi* a pronominal suffix. The word is found only in this place.

[3] For "tremunt."

[4] From here to the end of f. 23v. not in Sacr. Gall.

[5] *Sc.* "It is here that the *Dignum* of the addition comes into it, if it is *Sanctus* that is after it there," *Thes. Palaeohib.*, ii. p. 251.

[6] From here to the end of f. 23v. not in Gelas. Sacr.

[7] "accepta," Gelas. Sacr.; "acceptum," Sacr. Gall.

[8] "adunare," Gelas. Sacr., Sacr. Gall.

[9] "et omnibus—cultoribus," *cf.* Gelas. Sacr., p. 238, note 11.

[10] "et abbate—episcopo," om. Gelas. Sacr., Sacr. Gall.

Híc recitantur nomina uiuorum

Memento etiam d*omi*ne famulorum tuorum ·n· famular*um*q*ue* tuar*um* et omnium circ*um* adstantiu*m* quor*um* tibi[1] fides cognita *est* et nota deuotio qui tibi offerunt hoc sacrificium laudis p*ro* se suisque omnib*us* p*ro* redemptione animarum suarum · Pro stratu[2] seniorum suor*um* et ministrorum omnium puritate p*ro* intigritate uirginum et continentia uiduarum p*ro* aeris temperie et fructum[3] fecunditate t*er*rar*um* p*ro* pacis redetu et fine discriminum p*ro* incolimitate regum et pace [fo. 25. populor*um* ac reditu captiuor*um* p*ro* uotís adstantiu*m* p*ro* memoria martir*um* p*ro* remisione pecator*um* nóstrorum et actuu*m* emendatione eor*um*[4] ac requie defunctor*um* et p*ro*sperítate iteneris nostri p*ro* domino papa episcopo et omnib*us* episcopís et p*re*spete*rís*[5] et omni æclesiastico ordine p*ro* imperio romano et omnib*us* regib*us* chr*ist*ianís p*ro* fratribus et sororibus nostrís p*ro* fratrib*us* in uia directís p*ro* fratrib*us* quos de caliginosís mundi huius tenebrís d*omin*us arcisire[6] dignat*us est* uti [fo. 25v. eos in æt*er*na summæ lucis quietæ[7] pietás diuina suscipiat[8] p*ro* fratrib*us* qui uarís[9] dolor*um* generib*us* adfligunt*ur* uti eos diuina pietás curare dignetur p*ro* spé salutis et incolimitatis suæ tibi reddunt uota sua et*er*no d*e*o uiuo et uero commonicantes :~

I*n* natale d*omi*ni

Et diem sacratisima*m* celebrantes in quo incontaminata uirginitás huic mundo edidit saluatorem :~

K*alendis*[10]

Et diem sacratisima*m* celebrantes circ*um*cisionis d*omi*ni nóstri ie*s*u chr*ist*i :~ [fo. 26.[11]

stellæ[12]

Et diem sacratisimam celebrantes natalis calicis[13] d*omi*ni n*ostr*i ie*s*u chr*ist*i ··

pasca

Et noctem *uel* diem sacratisimam ressurrectionis d*omi*ni nóstri ie*s*u chr*ist*i :~

[1] "tibi" interlined, but by the same hand.

[2] MacCarthy (p. 208) takes this to mean "body, congregation." It is perhaps for "statu." Gelas. Sacr. and Sacr. Gall. omit all that is here between "animarum suarum" and "pro spe salutis."

[3] For "fructuum."

[4] "[r]eorum," MacCarthy.

[5] For "presbiteris."

[6] For "arcessire."

[7] The "e" interlined.

[8] The "ci" interlined.

[9] For "uariis."

[10] *Sc.* "Januarii," the Feast of the Circumcision.

[11] The whole of this page is palimpsest. It contained part of the Gelasian Canon as above, p. 10, beginning with the words "tuum, dominum nostrum, suplices te," etc.

[12] *Sc.* "In die stellae," or Epiphany. See Warren, p. 259, note 54.

[13] Maundy Thursday, or Cœna Domini. See MacCarthy, p. 210, and Warren, *ibid.* As the words have no connexion with the heading "Stellæ" there has probably been an omission after "celebrantes" of the concluding words of the variation for the Epiphany, together with the heading and beginning of that for Cœna Domini. In Gelas. Sacr. the form "Infra actionem" for the Epiphany is "et diem sacratissimum celebrantes, quo unigenitus tuus. . . . . magis de longinquo venientibus visibilis et corporalis apparuit" (p. 11), and that for Cœna Domini "quo traditus est Dominus noster Iesus Christus" (p. 67).

In clausula pasca

Et diem sacratisimam celebrantes clausulæ pascæ d*omi*ni nóstri ie*s*u chr*isti* ··

Ascensio [fo. 26v.

Et diem sacratisimam celebrantes ascensionis d*omi*ni nóstri ie*s*u chr*isti* ad cælum · ~

pentacostén

Et diem sacratisimam celebrantes quinquagensimæ d*omi*ni n*ostr*i ie*s*u chr*isti* i*n* qua sp*iritu*s s*anctu*s sup*er* apostol*os* discendit

Et[1] memoriam uenerantes i*n* primís gloriosæ semp*er* uirginis mariæ genetricis d*ei* et d*omi*ni n*ostr*i ie*s*u chr*isti*

Sed et beatoru*m* apostoloru*m* ac martiru*m* tuoru*m* Petri et pauli anriæ[2] iacobi iohannis thomæ iacobi pilippi bartholomái mathei simonis et thathei[3] lini ancleti clementis xisti [fo. 27. corníli cipriani laurenti crisogini iohannis et pauli cosme et domiani et omnium s*anctoru*m tuoru*m* quoru*m* meritís p*reci*-bu*sque* concedas ut i*n* omnibu*s* p*ro*tectionis tuae muniamur auxilio · p*er* :~

Hanc ig*itur* oblationem seruitutis nostræ sed et cunctæ familiae tuæ q*uam* t*ibi*[4] offerim*us* i*n* honorem[5] d*omi*ni n*ostr*i ie*s*u chr*isti* et *in* co*m*memorationem beatoru*m* martiru*m* tuoru*m* i*n* hac aeclesiæ[6] qua*m* famulus tuus ad honorem nominis gloriæ tuæ aedificauit :· Quessumu*s* d*omi*ne ut placatu*s* suscipias [fo. 27v. Eumq*ue*[7] adq*ue* omnem populu*m* ab iduloru*m* cultura eripias et ad té d*eum* ue*rum* patre*m* om*n*ipotentem conuertas[8] :~

Dies quoq*ue* nostros i*n* tua pace disponas atq*ue*[9] ab æte*r*na da*m*natione nos eripias[10] et i*n* electoru*m* tuoru*m* iubeas grege numerari :¸ p*er* d*omin*u*m* n*ostrum* :~

Quam oblationem té[11] d*eus* i*n* omnibu*s* quesumu*s* benedicta*m* + ascripta*m* rata*m* rationabilem acceptabilemq*ue* facere dig-nareq*ue*[12] nobís corpu*s* et sanguis fiat dilectissimi fili tui d*omi*ni[13] n*ostr*i ie*s*u chr*isti* qui pridie q*uam* patiretu*r* Accipit[14] panem i*n*

[1] This follows on after "commonicantes," p. 11, l. 19. *Cf.* Gelas. Sacr. p. 234 and note 14. Sacr. Gall., col. 777.

[2] For "Andreae."

[3] For "Thaddaei."

[4] "quam tibi—aedificauit," om. Gelas. Sacr.

[5] "in honorem nominis tui Deus, quaesumus Domine, ut placatus," etc., Sacr. Gall.

[6] For "aeclesia."

[7] "eumque—conuertas," om. Gelas. Sacr., Sacr. Gall.

[8] A redundant mark of contraction over "u" for "er."

[9] A word erased after this, apparently "atque" repeated.

[10] "eripi," Gelas. Sacr., Sacr. Gall.

[11] "tu" Gelas. Sacr., Sacr. Gall.

[12] "digneris ut" Gelas. Sacr.; "dignare quae," Miss. Francorum (Muratori, ii. col. 693); "digneris quae," corrected to "ut," Sacr. Gall.

[13] A word erased after this, apparently beginning with "h."

[14] "accepit," Gelas. Sacr., Sacr. Gall. The use of a capital initial for this word and some others may be compared with the rubrication of certain words in the Canon of Sacr. Gall. See Murat., ii. col. 778, note d, Neale and Forbes, p. 208, note t.

*sanct*as ac uenerabiles man*us* suas Eleuatis oculis suís ad [fo. 28. cælu*m* et ad[1] té de*um* pat*rem* suu*m* om*ni*potente*m* t*ibi*[2] gratias egit[3] Benedixit[4] fregit Dedit discipulís suís diciens[5] accipite et manducate ex h*oc* om*n*es h*oc est enim* corp*us* me*u*m Simili modo pos*t*eaq*uam* cenatum[6]. Accipit[7] et h*un*c p*re*claru*m* calicem *in* s*anct*as ac uenerabiles manus suas Item t*ibi* gratias agiens[8] b*ene*dixit dedit discipulís suís d*ic*ens Accipite et bibite ex hoc om*n*es hic *est enim* calix s*anc*ti[9] sanguinis mei noui et æt*er*ni testamenti misteriu*m* fidei qui p*ro* uobís et p*ro* multis effundet*ur* i*n* rimisione*m* peccator*um* · hæc quotienscu*mque* feceretis[10] *in* mei < memoria*m*[11] faciatis[12] passione*m*[13] mea*m* p*re*dicabitis resurrectione*m* meam adnuntiabitis aduentu*m* me*u*m sperabitis donec ite*r*um [fo. 28v. ueniam ad uós de cælís ··~ >

Unde et memores sum*us* d*omi*ne nos tui serui sed et plebs tua s*an*cta chr[*ist*]i[14] filii tui d*omi*ni n*ostr*i ta*m* beatæ passionis necn*on* et ab inferis resurrectionis sed et i*n* cælos gloriosæ ascensionis offerim*us* p*re*clare maiestati tuae de tuís donís ac datís Hostia*m* pura*m* Hostia*m* s*anct*am hostia*m* i*n*maculata*m* Panem s*anctu*m uitæ æt*er*nae et calicem salutis p*er*petuæ supra q*ue* p*ro*pitio ac sereno uultu aspicire[15] dignare et acceptu[16] habere sicuti accepto[16] habere dignatus és munera pueri tui iusti abel et sacrificium patriarche n*ostr*i abrache et q*uod* tibi obtilit[17] summus [fo. 29. sacerdos tuus melchisedech s*anctu*m sacrificium inmaculatam hostiam suplices té rogam*us* et petimus Omnipotens d*eus* Iube perferri[18] p*er* manus s*anct*i angeli tui in sublimi altari tuo in conspectu diuinæ maistatis tuæ Ut quotquot ex hoc altari s*anct*i-ficationis[19] sacros*anctu*m filii tui Corpus et sanguinem sumserimus omni benedictione et gratia replemur[20] :~

[1] "in caelum ad," Gelas. Sacr., Sacr. Gall.
[2] "tibi" om. Sacr. Gall.
[3] "agens," Gelas. Sacr., Sacr. Gall.
[4] The second "e" interlined.
[5] For "dicens."
[6] "coenatum est," Gelas. Sacr., Sacr. Gall.
[7] "accipiens," Gelas. Sacr.; "accepit," Sacr. Gall.
[8] For "agens."
[9] "sancti," om. Gelas. Sacr.; expunged in Sacr. Gall.
[10] For "feceritis."
[11] The last two lines (in the margin) on f. 28 and the first two on f. 28v. are in the hand of Moelcaich. They take the place of "memoriam faciatis," originally written at the top of the latter page.
[12] "facietis," Gelas. Sacr., Sacr. Gall.
[13] "passionem—de cælis," om. Gelas. Sacr., Sacr. Gall.
[14] The contraction mark omitted over "xpi."
[15] For "aspicere"; "respicere digneris," Gelas. Sacr.
[16] "accepta," Gelas. Sacr.; "acceptu," Miss. Franc.; "acceptum," Sacr. Gall.
[17] For "obtulit."
[18] "haec perferri," Gelas. Sacr., Sacr. Gall. Following this in the MS. is the letter "m," with a dot above and below and on each side for deletion. It is no doubt the initial letter of "manus" written by mistake before "per."
[19] "ex hac altaris participatione," Gelas. Sacr., Sacr. Gall.
[20] For "repleamur." In the Gelas. Sacr. (p. 235) this is immediately followed by "Nobis quoque peccatoribus," etc. (below, f. 33v, p. 16), but see note 62 (p. 239).

Memento etiam d*omi*ne et eoru*m* no*mi*na qui nos [fo. 29v. præcesserunt cum signo fidei et dormiunt i*n* somno pacis Cum omnib*us* · in toto mundo · offerentib*us* · sacrificium · spiritale · d*e*o patri · et filio et spiritui · s*ancto* s*anctis* · ac uenerabi[li]b*us* · sacerdotibus · offert · senior · noster · N̄ · præspit*er* · pro sé · et pro suís · et pro totius · æclesiæ · cetu · catholice · et pro co*m*memorando · anathletico · gradu · uenerabilium · patriarcharum · profetarum · apostolor*um* · et mart*irum* · et omniumq*ue* ·[1] s*anc*to*rum* · ut pro nobís d*omin*u*m* · d*eu*m n*ostru*m · exorare · dignentur :~

| | [fo. 30.[2] | | [fo. 30v. |
|---|---|---|---|
| s*anct*e stefane | o*ra* p*ro* nobís. | s*anct*e comgilli | o*ra* p*ro* nobís. |
| s*anct*e martini | o*ra* p*ro* nobís. | s*anct*e cai*n*nichi | o*ra* p*ro* nobís. |
| s*anct*e hironime | o*ra* p*ro* nobís. | s*anct*e findbarri | o*ra* p*ro* nobís. |
| s*anct*e augustine | o*ra* p*ro* nobís. | s*anct*e nessani | o*ra* p*ro* nobís. |
| s*anct*e grigorii | o*ra* p*ro* nobís. | s*anct*e factni | o*ra* p*ro* nobís. |
| s*anct*e hilari | o*ra* p*ro* nobís. | s*anct*e lugidi | o*ra* p*ro* nobís. |
| s*anct*e patricii | o*ra* p*ro* nobís. | s*anct*e lacteni | o*ra* p*ro* nobís. |
| s*anct*e ailbei | o*ra* p*ro* nobís. | s*anct*e ruadani | o*ra* p*ro* nobís. |
| s*anct*e finnio | o*ra* p*ro* nobís. | s*anct*e carthegi | o*ra* p*ro* nobís. |
| s*anct*e finnio | o*ra* p*ro* nobís. | s*anct*e coemgeni | o*ra* p*ro* nobís. |
| s*anct*e ciarani | o*ra* p*ro* nobís. | s*anct*e mochonne | o*ra* p*ro* nobís. |
| s*anct*e ciarani | o*ra* p*ro* nobís. | s*anct*a brigta | o*ra* p*ro* nobís. |
| s*anct*e brendini | o*ra* p*ro* nobís. | s*anct*a ita | o*ra* p*ro* nobís. |
| s*anct*e brendini | o*ra* p*ro* nobís. | s*anct*a scetha | o*ra* p*ro* nobís. |
| s*anct*e columba | o*ra* p*ro* nobís. | s*anct*a sinecha | o*ra* p*ro* nobís. |
| s*anct*e columba | o*ra* p*ro* nobís. | s*anct*a samdine | o*ra* p*ro* nobís. |

Omnes s*anct*i orate p*ro* nobís p*ro*pit*ius* esto parce nobís d*omi*ne[fo. 31. p*ro*pitius esto libera nós d*omi*ne ab omni malo libera nós d*omi*ne p*er* crucem tuam · libera nós d*omi*ne peccatores té rogamus audi nós filii d*e*i té rogam*us* audi nós ut pacem donés té rogamus audi nós agne d*e*i qui tollis peccata mundi misserere nobís : chr*ist*e audii nós chr*ist*e audi nós chr*ist*e audi nós :~

## Oratio ambrosi[3]

Ante conspectu*m* diuinæ maestatis tuæ d*eus*[4] adsisto qui inuocare nomen s*anctu*m tuu*m* p*re*sumo misserere mihi d*omi*ne homini · [fo. 31v. peccatori luto[5] feccis[6] inmunde inherenti ignosce indigno sacerdoti per cuius manus hæc oblatio uidetur offerri · parce d*omi*ne pulluto[7]

[1] The "que" is redundant, or is perhaps for "quoque."
[2] The two inserted leaves 30 and 31 should follow f. 12. See above, p. 3, note 10. They are in the hand of Moelcaich.
[3] See Martène, iii. p. 245; Warren, p. 262, note 88.
[4] "reus," Martène.
[5] "luto—inherenti," om. Martène.
[6] For "fæcis."
[7] For "polluto."

peccator*um* labe p*re* ceterís capitalium[1] et n*on* intres in iudicio cu*m* seruo tuo quia n*on* iustificabitur in conspectu tuo omnis uiuens scilicet uitís[2] ac uoluntatib*us*[3] carnis grauati sumus recordare d*omi*ne quod caro sum*us* et n*on*[4] *est* alius tibi conparandus in tuo conspectu etiam cæli n*on* sunt mundi quanto magis nós homines t*er*reni quor*um* ut dixit[5]

[fo. 32[6].

| | | | |
|---|---|---|---|
| Ablis | dauid | nauum | iohannis |
| zeth | heliæ | ambucuc | babtiste |
| enóc | helessiæ | sophoniæ | et uirginis |
| noe | essaiæ | agiæ | mariæ |
| melchi | heremiæ | sachariæ | Petri |
| sedech[7] | ezechelis | malachiæ | pauli |
| abrache | danielis · | tobiæ | andriæ |
| isac | hestre | ananiæ | iacobi |
| iacob | osse | azariæ | iohannis |
| ioseph | iohel | misahelis · | pilipi |
| iob | amos | macha | bartha |
| mosi | abdiæ | beorum[7] | lomæ[7] |
| essu | ionæ | Item in | tomæ |
| samuelis | michiæ | fantum | mathei |

[fo. 32v.

| | | | |
|---|---|---|---|
| iacobi | et ceteror*um* | martini | erci |
| simonis | martir*um* | grigori | catheri |
| tathei | pauli | maximi | ibori |
| madiani | antoni | felicis | ailbi |
| madiani[8] | et ceteror*um* | Patrici | conlai |
| marci | patrum | Patrici | maic |
| lucæ | heremi | secundini | nissæ[7] |
| stefani | sciti[9] | auxili | moinenn |
| cornili | Item | isernini | senani |
| cipriani | episcopor*um* | cerbáni | finbarri · |

[1] After this word "creminu*m*" (*sc.* "criminum") is interlined, with a colon below to mark its place. The ink is lighter than that of the text, and the hand appears to be the same (*c*?) which was responsible for the interlineation on f. 13. The writer intended to supply a substantive for "capitalium" instead of "peccator*um*," which he must have read "peccator*i*."

[2] For "uitiis."

[3] "voluptatibus," Martène.

[4] "et non—conparandus," om. Martène.

[5] For the conclusion see above, p. 3. Martène's text omits "quorum—nostræ," and has "immundi" after "terreni."

[6] This leaf properly follows f. 29 (p. 14).

[7] In order to preserve the arrangement in columns this name "Melchisedech" and some others are divided between two lines in the MS. as here.

[8] This name, for "Matthiæ," was repeated by mistake and three dots are placed over it for deletion.

[9] *Sc.* the desert of Scete in Lower Egypt. *Cf.* MacCarthy, p. 216.

| | | | |
|---|---|---|---|
| 'ni[1] | laurenti | dagani | buiti |
| colmani | melléti | tigernich | eogeni |
| cuáni | iusti | muchti | declani |
| aedach[2] | aedo | ciannani | carthu*ni*[3] |

[fo. 33.

| | | |
|---|---|---|
| Maile | Columbe | Et omnium |
| ruen | colmani | pausantium |
| Item et | comgelli | qui nós *in* domi |
| sacerdo | coemgeni | nica pace p*re*ces |
| tum | | serunt ab ad |
| Uinniaui | | am usq*ue* *in* ho |
| ciarani | | diernu*m* diem |
| oengusso | | quoru*m* de*us* no*min*a |
| endi | | nominauit |
| gilde | | et nouit |
| brendini | | Ipsis et om |
| brendini | | nib*us* *in* chr[*ist*]o |
| cainnichi | | quiescentib*us* |
| Columbe | | locu*m* refrigerii |

lucis et pacis ut indulgeas dep*re*camur [fo. 33v.

Nobís quoq*ue* peccatorib*us* famulís tuís de multitudine misserationvm[4] tuarum sperantib*us* partem aliquam et societatem donare dignare cum tuís s*anct*is apostolís et martirib*us* cum petro paulo patricio cum iohanne stefano mathia barnaba ignatio alaxandro marcellino petro perpetua agna cicilia felicitate anastassia agatha lucia et cum omnib*us* s*anct*is tuís *in*tra corum[5] nós consortia n*on* estimatis[6] meritis sed uenia ~ quessum*us* [fo. 34. largitor admitte ⁘ p*er* :~

Per quem h*æc* omnia d*omi*ne semp*er* bona creas + s*anct*ificas + uiuificas + benedicis + et p*re*stas nobís p*er* ipsum et cum ipso et *in* ipso *est* tibi d*e*o patri omnipotenti in unitate sp*irit*u[s] s*anct*i Om*n*is honor et gloria p*er* om*n*ia sæcula sæculor*um* :~

[1] The first part of this word has been effectually erased, but the accent over the vowel before "ni" remains. Possibly the name was "cuáni" and was erased because it was repeated at the top of the next column.

[2] Both Warren and MacCarthy read this name as "declach," but the first letter is clearly "a," and it is almost equally certain that the second is followed by "d" and not "cl." The point over the final "h" may be intended for a mark of deletion.

[3] Or "Carthui*n*." Warren and MacCarthy, "Carthain."

[4] Originally written "misserationem," but the second "e" has a dot above and below it and "v" is interlined.

[5] For "quorum."

[6] A later hand has interlined "m" over "t," changed "ti" into "u" and the final "s" into "r," thus making the word "estimamur." Gelas. Sacr. reads "non aestimator meriti sed veniae, quaesumus, largitor" (*cf.* note 70), and so Sacr. Gall., but with the form "stimator." A contraction line for "m" has also been placed over the "a" of "venia," which is made to be the object of "admitte."

ter canitur · isund conogabar indablu tuáir forsincailech 7 fobdidithir leth nabairgine isincailuch[1]

Fiat dominc missericordia tua super nos quemadmodum sperabimus[2] in té :~

isund conbongar in bairgen[3]

Cognoerunt[4] dominum · alleluia · in fractione panis · alleluia · Panis quem frangimus corpus est domini nostri iesu christi · [fo. 34v. alleluia · Calix quem benedicimus <alleluia[5]> sanguis est domini nostri iesu christi <alleluia> in remissionem peccatorum nostrorum :· <alleluia>[6]

Fiat[7] domine missericordia tua super nós alleluia quemadmodum sperauimus in té alleluia

Cognoueuerunt[8] dominum alleluia

Credimus domine credimus in hác confractione corporis et effussione sanguinis nós esse redemptos et confidimus sacramenti huius adsumptione munitos ut quod spé interim híc tenemus mansuri in celestibus uerís fructibus perfruamur ·· per dominum [fo. 35.[9]

Diuino[10] magisterio edocti et diuina institutione formati audimus[11] dicire[12] ·· Pater nóster ·· reliqua

Libera nós domine ab omni malo preterito presenti et futuro et intercedentibus pro nobís beatís apostolís tuís petro et paulo patricio[13] dá propitius pacem tuam in diebus nóstrís ut ope missericordiæ tuæ adiuti et a peccato simus semper liberi et ab omni perturbatione securi ·· per dominum :

Páx et caritás domini nóstri iesu christi et commonicatio [fo. 35v. sanctorum omnium sit semper nobíscum et cum spiritu tuo

Pacem mandasti pacem dedisti pacem dirilinquisti pacem tuam domine dá nobís de cælo et pacificum hunc diem et ceteros dies uitæ nóstræ in tua pace disponás ·· per dominum ··

[1] "It is here that the chief (?) Host on the chalice is lifted up and the half of the Bread is submerged in the chalice," *Thes. Palaeohib.*, p. 251. MacCarthy, who divides the Irish words differently and extends "7" as "ocus" (=et), renders more intelligibly "Hic elevatur Oblatio principalis super calicem," etc. (p. 219); and so Warren, "Here the oblation is lifted over the chalice," etc. (p. 265, note 141). The hand both of this Irish rubric and of that below is apparently that of Moelcaich.

[2] For "speravimus," Ps. xxxii. 22.

[3] "It is here that the Bread is broken," *Thes. Pal.*, as above.

[4] For "cognouerunt."

[5] Interlined, apparently by Moelcaich.

[6] Added in the margin by the same.

[7] The remaining eleven lines on this page are in the hand of Moelcaich, written over an erasure.

[8] The letters "ue" repeated by mistake.

[9] This leaf and the next are inserted, Moelcaich's hand continuing to the bottom of f. 37.

[10] "Divino—dicere," omitting "formati," Sacr. Gall.; "Praeceptis salutaribus moniti et divina," etc., Gelas. Sacr.

[11] "e" interlined above "i." [12] For "dicere."

[13] St. Patrick is not in Sacr. Gall. and in Gelas. Sacr. is replaced by St. Andrew. In both the name of the Virgin precedes those of the apostles.



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Commixtio corporis et sanguinis d*omi*ni n*ostr*i ie*s*u chr*ist*i sit nobís salús in uitam p*er*petua*m* amen :~

Ecce agnus d*ei* ecce qui tollis peccata mundi ·

Pacem meam do uobís · all*eluia* pacem relinquo uobís : all*eluia* [fo. 36.

Páx multa diligentib*us* legem tuam d*omi*ne all*eluia* · et n*on est* in illís scandalum · all*eluia*

Rege*m* cæli cu*m* pace all*eluia*

plenu*m* odore*m* uitæ · all*eluia*

Nouu*m* carmen cantate · all*eluia*

omnes s*anct*i uenite · all*eluia*

Uenite comedite panem meum all*eluia* et bibite uinum quod miscui uobís all*eluia* ··

D*omin*us reget[1] me

Qui manducat corpus me*u*m et bibit meum sanguinem · all*eluia* ipse in mé manet et ego i*n* illo · all*eluia*

D*omi*ni *est* terra ··

Hic *est* panis uiuus qui de celo discendit all*eluia* qui [fo. 36v. manducat ex eo uiuet in æte*r*num · all*eluia*

ad té d*omi*ne leuaui anima*m* meam

Pane*m* cæli dedit eís d*omin*us all*eluia* panem angelor*um* manducauit homo · all*eluia*

Iudica mé d*omi*ne ··

Comedite amici mei · all*eluia* et inebriamini carissimi all*eluia*

Hoc sacru*m* corp*us* d*omi*ni saluatoris sanguine*m* · all*eluia* sumite uobís i*n* uitam æte*r*nam[2] · all*eluia* ··

In labís[3] meís meditabor ymnu*m* · all*eluia* cu*m* docueris mé et ego iusti[ti]as respondebo · all*eluia*

Benedica*m* d*omin*u*m* i*n* omni tempore all*eluia* semp*er* laús [fo. 37.[4] eius in ore meo · all*eluia*

Gustate et uidete · all*elui*a quam suauis *est* d*omin*us · all*eluia* ·

Ubi ego fuero all*eluia* ibi erit et minist*er* me*u*s · all*eluia* ·

Sinite paruulos uenire ad mé all*eluia* et nolite eos p*ro*hibere · all*eluia* taliu*m est enim* regnu*m* cælor*um* all*eluia* ·

Penitentia*m* agite · all*eluia* adp*ro*pi*n*quauit *enim* regnu*m* celor*um* · all*eluia*

Regnu*m* celor*um* ui*m* patit*ur* · all*eluia* et uiolenti rapiunt illud · all*eluia* ··

Uenite benedicti patris mei possidete regnu*m* · all*eluia* q*uod* uobís paratu*m est* ab origine mundi · all*eluia* · glo*ria* · uenite si*cut* erat · uenite :~ Moél caích scripsit

Quos[5] cælesti d*omi*ne dono satiasti præsta ut et a [fo. 37v. nostris emundemur occultis et ab ostiu*m*[6] liberemur i*n*sidís.

[1] For "regit," Ps. xxii. 1.
[2] An erasure, apparently "amen," after this word.
[3] For "labiis."
[4] A palimpsest page.
[5] The original hand here begins again. *Cf.* Gelas. Sacr., p. 224, Sacr. Gall., col. 780. In Sacr. Gall. "Quos cælesti" is the post-communion and "Gratias tibi agimus" (not in Gelas. Sacr.) the "Consummatio Missae" of the "Missa Romensis quotidiana." See also Neale and Forbes, p. 209, for references as to "Gratias tibi agimus."
[6] For "hostium."

Gratias tibi agim*us* d*omi*ne s*ancte* pat*er* omnipotens æt*er*næ[1] d*eus* qui nos corporis et sanguinis chr*isti* filii tui co*m*monione satiasti tuamq*ue* missericordiam humilit*er* postulamus ut h*oc* tuu*m* d*omi*ne sacramentu*m* n*on* sit nobís reatus ad penam sed i*nter*cessio salutaris ad ueniam sit ablutio scelerum sit fortitudo fragilium sit contra mundi p*er*iculo[2] firmamentum h*æc* nos [fo. 38. co*m*monio purget a cremine et cælestis gaudi[3] tribuat esse participes ⁖ p*er* :⁊ misa acta *est* in pace :~

Mísa ⁖ apostolorum et martirum et *sanct*orum et *sanct*atarum uirguinum.[4]

D*eu*m patrem d*eu*m filium d*eu*m sp*iritu*m s*anctu*m unum et solum d*omin*um dominantium et regem regnantium et gloriam futurorum p*er* p*re*uelegia clara patriarcharum p*er* gloriosa p*re*sagia profetaru*m* p*er* *sancta* merita apos*tolorum* p*er* marteria mart*irum* p*er* fidem confessorum p*er* s[*an*]c[*t*]itatem[5] uirgin*um* p*er* teorica*m*[6] uitam anchoritarum p*er* silentiu*m* spiritale [fo. 38v. manachorum[7] p*er* episcoporum ac abbatum catholicorum principatum innixís ac continuis orationib*us* fidelit*er* opsecrem*us* spicialit*er* *autem* p*er* *sancta* sufragia *sanct*orum *uel* *sanct*aru*m* uirginu*m* quoru*m* hodie sollemnitás á nobís celebrat*ur* ut h*æc* oblatio plebís tuæ quam *sanctæ* trinitate[8] in honorem eorum · N̄ · offerimus acceptabilis fiat d*eo* cunctis proficiat ad salutem :⁊ p*er* :~

D*omi*ne d*eus* n*oste*r iesu chr*iste* splendor pat*er*næ gloriæ et dies claritatis æternæ gratias tibi agim*us* q*uoniam* accen- [fo. 39. dere dignatus és · xii · apos*tolos* tuos igne *sancti* sp*iritus* tui q*uasi* · xii · horas diei lumine solis inlustratas quib*us* dixisti uos estis lux mundi et it*erum* n*on*ne · xii · horæ diei s*unt* si quis ergo ambulauerit in lumine diei hic n*on* offendit orire nobís d*omi*ne d*eus* n*oste*r iesu chr*iste* sól iustitiæ i*n* c*uius* pennís *est* sanitás timentib*us* té ut ambulem*us* i*n* luce dum lucem habem*us* ut sim*us* filii lucis qui i*n*luminasti apostolos q*uasi* luminaria huic mundo et alios *sanct*os q*uasi* tuos uel eorum uicarios gratia [fo. 39v. sp*iritu*[9] *sancti* ac doctrina p*re*ditos discute á nobís tenebras ignorantiæ et iustitiæ tuæ[10] p*er* horu*m* patrocinia · N̄ · quoru*m* festiuitas hodie colitur ut i*n* té et p*er* té se*m*p*er* manem*us*[11] · p*er*

[1] For "æterne."
[2] For "pericula."
[3] For "gaudii."
[4] For "sanctarum uirginum."
[5] The contraction marks accidentally omitted.
[6] For "theoricam," contemplative.
[7] Both Warren and MacCarthy read the second letter "u," but the two strokes are nearly united by the fine cross stroke which marks the "a."
[8] For "trinitati."
[9] For "spiritus," as below and elsewhere.
[10] MacCarthy, no doubt correctly, considers that some such words as "lumen immitte" have been accidentally omitted.
[11] For "maneamus."

Deus qui nos sanctorum tuorum beatisimorum spirituum angelorum archangelorumque principum et potestatum dominationum uirtutum ciruphín et saraphin patriarcharum profetarum apostolorum martirum confessorumque et uirginum anchoritarum coenouitarum[1] omniumque sanctorum conciuium supernorum et intercessionibus gloriosís circumdá[s] et protegis presta [fo. 40. quesumus eorum et emitatione[2] proficire[3] et interpellatione tueri et intercedentibus sanctis a cunctís nós defende periculis: per :~

Domine deus omnipotens qui sanctos tuos cum mensura probas et sine mensura glorificas cuius precepta finem habent et premia terminum non habent exaudi preces nostras per materia et merita illorum et tribuæ[4] eorum patrocinia adiuuent nos ad fidei profectum ad bonorum operum fructum ad prosperitatis bonum ad salubritatis commodum ad religionis cultum ad diuini [fo. 40v. timoris augmentum Orent pro nobís sancti martires et pro difunctís nostris et pro pecoribus et pro omnibus terræ nostræ fructibus et pro omnibus in hoc loco commorantibus Té omnipotentem deum creaturarum cælestium et terrestrium innumerabilis multitudinis[5] sanctorum tuorum et angelorum chori incessabili uoce proclamant dicentes sanctus sanctus sanctus :~

Dignum et iustum æqum et iustum et gloriosum est nos tibi semper gratias agere omnibus diebus uitæ nostræ domine deus omnipotens sed in hac die gratias[6] et habundantius [fo. 41. debemus gratulari cum gaudio spiritu[7] sancti solemnitatem apostolorum · N̄ · siue sanctorum uel sanctarum · N · presta ergo nobís omnipotens deus fidem spem et caritatem et catholicum finem ac pacificum per merita ac commemoratione[8] sanctorum tuorum · N · in quorum honorem hæc oblatio hodie offertur ut cunctís proficiat ad salutem per dominum nostrum iesum christum cui omnis[9] angeli et archangeli profete et apostoli martires et confessores uirgines et omnes sancti immo[10] perpetuo et indefessís laudibus cum quatuor animalibus uenti[11] quatuor senioribus concindunt[12] dicentes: per[13] :~ [fo. 41v.

Uere sanctus uere benedictus uere mirabilis in sanctis suís deus noster iesus christus ipse dabit uirtutem et fortitudine[m]

[1] For "coenobitarum"; MacCarthy, "coenobialium"; Warren, "coenouium."
[2] For "imitatione." [3] For "proficere."
[4] For "tribue," with "ut" omitted.
[5] Perhaps for "innumerabiles multitudines." [6] For "gratius."
[7] For "spiritus."
[8] A mark of contraction for "m" over the final "e" has perhaps been omitted.
[9] For "omnes." [10] For "hymno."
[11] For "viginti." [12] For "concinunt."
[13] So MS., but MacCarthy is no doubt right in calling "per" an oversight for "Sanctus." Warren reads "S[anctus]."

plebis[1] ſuæ benedictus d*eu*s quem benedicim*us* i*n* apos*tolis* et i*n* om[*n*]ib*us* s*anct*is suís qui placuer*un*t ei ab initio sæ[culi] p*er* eundem d*omin*um n*ostru*m ie*su*m chr*istu*m q*ui* p*ri*die :~

Sumpsim*us*[2] d*omi*ne s*anct*orum tuorum sollemnia celebrantes cælestia sacramenta p*re*sta q*ue*sum*us* ut quod temporaliter gerimus æter*n*ís gaudís consequamur ⁖ p*er* :~

Incipit[3] misa p*ro* penitentib*us* · uiuís [fo. 42.

Exultatio[4] diuina pat*er*na pietas inmensa maestas té supplices trementes[5] depræcamur pro famulís tuís[6] ut des eís mentem pura*m* caritatem p*er*fecta*m* i*n* actib*us* sinciritatem i*n* corde puritatem i*n* op*er*e uirtutem[7] i*n* morib*us* disciplinam et q*uæ*[8] iusti[ti]æ tuæ timore i*n*tigra mentes[9] *ue*l deuotione pro ipsís · N̄ · tibi offerim*us* pietatis tuæ obtinentia agnoscant[10] ⁖ p*er* :~

Indulge[11] d*omi*ne penetentib*us* nobís famulís tuís poscentib*us* [ut] secura mente tibi d*omi*ne d*e*o n*ost*ro uictima*m* pro [fo. 42v. ipsís · N̄ · offerri[12] ualeam*us* et pie dictís[13] suís ueniam obteniant [et] sanitatis p*er* té pat*er* s*anct*e munere consequti ad salutem gratiæ æter*n*æ possint cu*m* tuo adiutorio p*er*uenire :~

Iteram*us* om*ni*po*tens* d*eu*s dep*re*cationem n*ostra*m ante conspectu*m* maistis[14] tuæ q*uam* spicialit*er* pro famulis tuís · N̄ · i*n* honore[15] s*anct*orum tuorum mariæ petiri[16] pauli iohannis et omnium s*anct*orum tuorum oblationem pro peccatís[17] eorum offerim*us* uota p*er*ficias petitiones eorum ascenda[*n*]t ad aures clementiæ tuæ discendat sup*er* eos pia benedictio ut sub [fo. 43. umbra alarum tuarum in omnib*us* p*ro*tegant*ur* et orationis[18]

[1] For "plebi." The final letter properly belongs to "suæ," over the "s" of which is a dot for deletion.

[2] Sacr. Leonianum, ed. Feltoe, p. 12 (Murat. i. col. 305), and see Feltoe's note, p. 176. *Cf.* also Gelas. Sacr., p. 164.

[3] This rubric is in the lower margin in a small round minuscule hand. The last three words are repeated in the margin at the top of the next page in smaller characters, apparently by the same hand. The mass resembles the "Missa Votiva" in Sacr. Gall., ed. Neale and Forbes, p. 321 (Murat. ii. col. 909).

[4] Corrected by MacCarthy to "exaltatio," perhaps rightly, but the other reading is supported by Sacr. Gall.

[5] The "r" interlined.

[6] "quidem precamur pro servo tuo," Sacr. Gall.

[7] Followed in Sacr. Gall. by "in necessitatibus fortitudinem."

[8] "et quod pro," Sacr. Gall.

[9] The "s" dotted for deletion.

[10] "obtinenda cognoscat," Sacr. Gall.

[11] This prayer, "Indulge—peruenire," is not in Sacr. Gall.

[12] For "offerre."

[13] "pie dictis" perhaps a corruption of "delictis."

[14] For "maiestatis." Before the word is what looks like the beginning of the "t" of "tuæ," which follows.

[15] "in honore—omnium sanctorum tuorum," om. Sacr. Gall.

[16] For "petri."

[17] "peccatis vel pro auxilio," Sacr. Gall.

[18] For "orationes."

nostræ té propitiante pro ipsís non refutentur a conspectu pietatis tuæ sed in omnibus auxiliare atque defendere digneris : per :~

Uere dignum per dominum nostrum iesum christum filium tuum cuius potentia deprecanda est misserico[r]dia adoranda piatas amplectare[1] quis enim[2] aliís putare poterit omnis potentiæ tuæ miracula nec aures hominis audire nec in cór hominis ascendere nec estimatio hominum poterit inuenire quanta[3] [fo. 43v. præparas sanctis electis tuis sed[4] in quantum possimus misseri terrenique de incontinentia sed de tua missericordia ueniam misserationis et refugium postulantes atque in commemoratione sanctorum[5] per quorum suffragia sperantes[6] ueniam ut[7] famulís tuís · N̄ · remisionem tribuas peccatorum opera eorum perficias uota condones dona eís denique[8] seruís tuís intercedentibus sanctis remedium animarum suarum quod postulamus ut uota desideriorum eorum perfeciat[9] presta omnipotens supplicantibus[10] nobís indulgentiam postulantibus ueniam poscentibus [fo. 44. uota pingesce[11] pretege eís nomen dei iacob iube[12] eís auxilium de sancto et de sión tueri enim memor esto misserícors deus sacrificium eorum et holochaustum eorum ante conspectum sanctorum apinge fiat[13] tribue eís desideria sancta eorum et omne consilium eorum confirmá in bonum ut inletentur coram té corda desiderium eorum :· per christum :~

Deus[14] qui confitentium tibi corda purificas et accussantes sé conscientias et omnium iniquitates[15] absoluis dá indulgentiam reís et medicinam tribue uulneratís ut percepta remisionem[16] [fo. 44v. omnium peccatorum in sacramentís tuís sincera deinceps deditione permanent[17] et nullam[18] redemptionis æternæ susteniant tetrimentum[19] :· per dominum nostrum :~

[1] For "amplectenda," *cf.* Sacr. Gall.

[2] "Quis enim disputare poterit opus omnipotentiæ tuæ, nec aures," etc., Sacr. Gall. There is much corruption also here in what follows.

[3] "quanta sit pietas misericordiæ tuæ, quantum præparas," Sacr. Gall.

[4] "Sed in quantum possumus miseri, territi quidem de conscientia sed fidi de tua," etc., Sacr. Gall.

[5] "sanctorum tuorum Petri et Pauli quorum," etc., Sacr. Gall.

[6] So also Sacr. Gall., for "speramus."

[7] "precamur ut," Sacr. Gall.

[8] "idemque," Sacr. Gall., a less intelligible reading.

[9] "perficias," Sacr. Gall.

[10] The first "p" interlined.

[11] "uota pingesce." There is nothing in Sacr. Gall. that answers to these words. MacCarthy, "vota [eorum] pinguesce."

[12] "mitte ei auxilium salutis de sancto et de Sion tu erige eum," Sacr Gall, *cf.* Psalm xx. 1–3.

[13] "pingue fiat," Sacr. Gall., omitting "tribue—desiderium eorum."

[14] Not in Sacr. Gall., but in Gelas. Sacr., pp. 65, 67.

[15] "ab omni vinculo iniquitatis," Gelas. Sacr., for "et—iniquitates."

[16] For "remissione."

[17] "devotione permaneat," Gelas. Sacr.

[18] For "nullum."

[19] For "sustineant detrimentum."

misa p*ro* mortuís · pluri*bus* ·

Præsta q*uæsumus* omnipo*tens* et missericors d*eus* ut animas[1] famulor*um* tuor*um* · N̄ · indulgentiam peccatoru*m* et gaudia p*er*petua lucis i*n*ueniant :~

Dá nobís missericordia*m* tuam q*uæsumus* d*omi*ne ut animas[2] famulor*um* tuoru*m* · N̄ · ab omnib*us* uitiís expiatæ cu*m* tua protectione securæ diem futuræ resurrectionis expec- [fo. 45. tant[3] ∴ p*er* chr*istu*m :~

Intende d*omi*ne munera q*uæ* altarib*us* tuís pro s*anct*orum tuoru*m* · N̄ · co*m*memoratione deferim*us* et pro n*ost*ris offentionib*us* imbulamus[4]

U*ere* d*ignum* c*uius* p*ro*misionis[5] plenas æt*er*nor*um* bonorum in ipso expectam*us* manifestandas in quo scim*us* eas absconditas d*omi*no n*ostr*o iesu chr*ist*o qui uera *est* uita credentiu*m* resurrectio famulor*um* tuoru*m* · N · illoru*m* pro quib*us* hoc sacrificiu*m* offerim*us* obsæcrantes ut regenerationis fontæ[6] purgatos et a [fo. 45v. temptationibus exceptos beatorum numero digneris inserere et quos adoptionis participes [fecisti] iubeas hereditatis tuæ esse consortes ∴ p*er* :⁊

Oremus fr*atre*s carisimi pro carís nostrís · N̄ · qui iam in dominice[7] pace præcesserunt quos finis debitus et ordo transmigrationis conclusit ut d*eus* om*n*ipo*tens* pater d*omi*ni n*ostr*i iesu chr*ist*i iubeat carnem animamque et sp*iritu*m eorum suscipi in locum lucis in partem refregerí[8] in sinib*us* abrache et isác et iacób dimittat quoq*ue* et quicquid[9] incongrue per ignor- [fo. 46. antiam atque subripiente inimico peccauerunt et sp*iritu* oris sui eos refrigerare digne*tur* :⁊ p*er* :~

[1] For "animæ."
[2] For "animæ."
[3] The "n" interlined; for "expectent."
[4] For "immolamus."
[5] For "promissiones."
[6] For "fonte."
[7] For "dominica."
[8] For "refrigerii."
[9] The "c" interlined.

incipit ordo babtismi [fo. 46v.[1]

Deus qui adam de limo terræ fecisti et ille in paradiso peccauit et illum peccatum mortis non reputasti sed per sanguinem unigeniti tui recuperare digneris et in sanctam hirusalem glorientem[2] reducis unde ergo maladicte recognosce se[n]tentiam tuam et dá honorem deo uiuo et recede ab hóc famulo dei quia hunc deus et dominus meus ad suam sanctam gratiam atque missericordiam babtismi uocare dignatus est per hoc signum crucis quod tú diabule numquam adeas[3] designare per dominum nostrum :~

ordo[4] babtismi :~ [fo. 47.

Domine[5] sanctæ[6] pater omnipotens æterne deus expelle diabulum et gentililitatem[7] ab homine isto de capite de cappillis de uertice de cerebro de fronte de oculís de auribus de naribus de ore de lingua de sublingua de gutore[8] de faucibus de collo de pectore de corde de corpore toto intus de foris de manibus de pedibus de omnibus membris de co[m]paginibus mem[b]rorum eius et de cogitationibus de uerbis de operibus et omnibus conuersationibus híc et futuro per te iesu christus[9] qui regnas :~

Deus[10] qui ad salutem humani generis maxima quæ- [fo. 47v. cumque[11] sacramenta in aquarum substantia condidisti adesto propitius[12] inuocationibus nostris et alimento[13] huic multimodi[14] purificationis tuæ benedictiones infunde ut creatura mistirii[15] seruiens ad abieciendos demones morbosque expellendos diuinę gratiæ tuæ sumat effectus ut qui quid locu[16] in domibus fidelium hæc una[17] resperserit careat inmunditia liberetur a noxia non illic residiat spiritus pestilens non aura corrumpens abscedant omnes insidiae latentis[18] inimici et si quid est quod incolomitate[19] hab-

[1] The contents of this page, which was left blank at the end of the Missal, were added by Moelcaich.

[2] For "gloriantem."

[3] For "audeas."

[4] The title is inserted in blacker ink than that of the text, in the same hand as the title on f. 38.

[5] With variations, among "orationes contra demoniacum" in a tenth century MS. at Vienna, Gerbert, ii. p. 132. See Warren, p. 207.

[6] For "sancte."

[7] The "li" duplicated by mistake.

[8] For "gutture."

[9] For "christe."

[10] This collect is repeated below, f. 52 (p. 27). See also Gelas. Sacr., p. 285, "Benedictio aquae spargendae in domo," with side-notes, and Warren, p. 184.

[11] "c̄" written below the line; "quaeque," Gelas. Sacr.

[12] om. Gelas. Sacr., Sacr. Gall., but in Sacr. Ambrosianum, ed. Pamelius, *Liturgicon Latinum*, 1609.

[13] For "elemento."

[14] "multimodo," f. 52; "multimodis purificationibus praeparato, virtutem tuae benedictionis infunde," Gelas. Sacr.

[15] "mysteriis tuis," Gelas. Sacr.

[16] "quicquid loqui" (*sc.* loci), f. 52; "ut quicquid in locis [vel] in domibus," Gelas. Sacr.

[17] For "unda."

[18] "latentes," Gelas. Sacr.

[19] For "incolumitati."

itantium inuidit[1] aut quieti aspersione aquæ huius effugiat [fo. 48. ut salubritas per inuocationem tui nominis expetita ab omni sit inpugnatione deffensa per dominum nostrum :~

Consecratio salis incipit :¸

Deus qui[2] ad salutem hominis medicinam per hunc salubrem salem presta ut de errore gentilitatis anima illius conuertatur et eripiatur et trinum deum confiteatur et diabulum repellat per abrenuntiationem signumque crucis domini nostri iesu christi qui regnat cum patre et sp[irit]u sancto in sæcula sæculorum :

Item alia oratio :¸

Exorcizo[3] té creatura salis in nomine dei patris omnipotentis et in caritate domini nostri iesu chr[ist]i in uirtute spiritus sancti Exorcizo té per deum ui[u]um per deum uerum qui té [fo. 48v. ad tutellam generis humani procreauit et populo uenienti ad credulitatem per suos seruos consecreaisti precipit[4] proinde rog[a]-mus té domine deus noster ut hæc creatura salis In nomine trinitatis efficiatur salutare sacramentum ad effugandum inimicum quod[5] tú domine sanctificando sanctificis[6] benedicendo benedices[7] ut fiat omnibus acipientibus perfecta medicina permanens in uisceribus eorum in nomine domini nostri iesu christi qui uenturus est iudicare uiuos et mortuos et sæculum per ignem :~

De abrernuntiatione[8] [fo. 49.

Abrenuntias[9] satanæ respondet abrenuntio
Et omnibus operibus eius respondet abrenuntio
Et omnibus pompis eius respondet abrenuntio

de confessione incipit :¸

Credis[10] in deum patrem omnipotentem respondet credo :~
Credis et in iesum christum respondet credo :~
Credis et in spiritum sanctum respondet credo :~
''' exsufflas et tanges eum deinde tanges pectus [et] dorsum de
''' oleo et crismate dicens ungo té de oleo sanctificato in nomine patris et filii et spiritu[s] sancti
Abrenuntias satanæ respondet abrenuntio
Et omnibus operibus eius respondet abrenuntio
Et omnibus pompis eius respondet abrenuntio

[1] "invideat," Gelas. Sacr.
[2] The verb in this clause has been omitted.
[3] Gelas. Sacr., p. 47.
[4] "consecrari praecepit," Gelas. Sacr.
[5] "quem," Gelas. Sacr., but "quod" in the Rheinau MS.
[6] "sanctifices," Gelas. Sacr.
[7] "benedicas," Gelas. Sacr.
[8] For "abrenuntiatione."
[9] Gelas. Sacr., p. 79.
[10] Gelas. Sacr., p. 86.

Rogamus[1] té d*omi*ne s*anct*e pat*er* om*n*ipot*ens* æt*er*næ[2] [fo. 49v. d*eu*s misser[e]re famulo tuo · N · que*m* uocare ad rudimenta fidei dignatus és cæcitatem cordis omne*m* ab eo expellens disru*m*pe om*n*es laqueos satanæ quib*us* fuerat colligatus aperii[3] ei ianua*m* ueritatis[4] tuæ + ut signo[5] sapientiæ tuæ i*n*dutus omnib*us* cupiditatem fetorib*us* careat atq*ue* suaui odore p*re*ceptoru*m* tuoru*m* laetus t*ib*i i*n* æclesia deseruiat et p*ro*ficiat de die i*n* diem ut idoneus efficiat*ur* p*ro*misæ[6] gratiæ tuæ i*n* no*min*e pa*tris* et fi*lii* et sp*irit*u[s] s*anct*i i*n* sæ*cula* sæcu*lorum* :ʒ

Medellam[7] tua*m* dep*re*cor d*omi*ne s*anct*e pat*er* om*ni*po- [fo. 50. *tens* æt*er*næ[2] d*eu*s qui subuenis i*n* p*er*iculis q*ui* temp*er*as[8] flagillas té d*omi*ne suplices exoram*us* ut uisitatione[9] tua s*anct*a erigas famulum tuum · N · de hac ualitudine[10] temtatione*m* sicut i*n* iob t*er*minu*m* pone ne i*n*[i]micus de anima ista sine redemtione babtismatis i*n*cipiat triumpare :·

Defer[11] d*omi*ne exitum mortis et spatiu*m* uitae distende reuela[12] quem p*er*ducas ad babtismi sacramentu*m* nec redemptione[13] tuæ i*n*feras da*m*nu*m* tolle occasione*m* diabulo trium- [fo. 50v. phandi et reserua que*m* triu*m*phis conpares e*ss*e chr*ist*i ut san*us* t*ib*i i*n* æclesia tua gratia babtismatis renascat*ur* facturus cuncta quae petim*us* p*er* d*omi*nu*m* :~

Nec té[14] lateat satanas i*n*minere tibi poenas inmine[re] tibi gehinam[15] diem iudici diem suplicií sempit*er*ni[16] diem qui uenturus *est* uelud cliban*us* ignis ardens i*n* quo tibi adq*ue* angelís tuís sempit*er*n*us* p*re*paratus *est* i*n*teritus et ideo p*ro* tua nequitia dampnate atq*ue* damnande Da honorem d*e*o uiuo Da hon- [fo. 51. orem ie*s*u chr*ist*o Da honorem sp*irit*u[i] s*anct*o paracleto i*n* c*uiu*s

[1] *Cf.* the first of the three prayers on p. 46 of Gelas. Sacr.

[2] For "æterne."

[3] For "aperi."

[4] "pietatis," Gelas. Sacr.

[5] "et signum sapientiae tuae imbuti omnium cupiditatum foetoribus," Gelas. Sacr.

[6] "accedere ad gratiam baptismi tui, percepta medicina. Per," etc., Gelas. Sacr.

[7] In Sacr. Gregor. (Muratori, ii. col. 263), headed "Oratio ad baptizandum infirmum." See Warren, p. 209, note 3.

[8] "temperas flagella dum verberas," Sacr. Gregor.

[9] "uisitatione—erigas," om. Sacr. Gregor.

[10] Some words omitted after this, *cf.* Sacr. Gregor., "famulum tuum eruas ab hac valetudine ut non prævaleat inimicus usque ad animæ tentationem."

[11] "Differ," Sacr. Gregor., the prayer being part of that which here precedes, but ending with the words "quem perducas ad gratiam baptismi tui." Both prayers may be compared with one beginning "Te, Domine, supplices" in Gelas. Sacr., p. 113, which is there meant for use before "Nec te lateat" in the case of a "catechumenus infirmus."

[12] "extende releva," Sacr. Greg.; "distende releva," Gelas. Sacr., which agrees with Stowe MS. after "perducas."

[13] For "redemptioni."

[14] Gelas. Sacr., p. 78, but with many variations.

[15] "tormenta," Gelas. Sacr.

[16] om. Gelas. Sacr.

uirtute p*re*cipio tibi quic*um*[que][1] és i*n*mundus sp*iritu*s ut exeas et recedas ab his famulis d*ei* et eos d*eo* suo reddas quos d*omi*n*us* d*eus* nost*er* ie*su*s chr*istu*s ad sua*m* gratia*m* et benedictione*m* uocare dignatus *est* ut fia[*n*]t eius templu*m* aquam[2] regenerationis i*n* remisionem om[*n*]iu*m* peccatoru*m* in no*min*e d*omi*ni n*ostr*i ie*su* chr*isti* qui iudicaturus *est*[3] iudicare uiuos et mortuos et sæculu*m* p*er* ignem :~

isund[4] doberar insalann imbelu indlelacit.

Effeta[5] q*uod est* apertio effeta *est*[6] hostia in honorem suauitatis i*n* no*min*e d*ei* patris et filii et sp*iritu*[s] s*ancti* :~

D*omi*ne[7] s*ancte* pat*er* om*n*ipot*ens* æt*er*næ[8] d*eus* qui es [fo. 51v. et[9] qui eras et qui uenturus es et p*er*manens usq*ue* i*n* finem c*uius* origo nesci*tur* nec finis conp*re*hendi pot*est* Té d*omi*ne supplicis[10] inuocam*us* sup*er* h*unc* famulu*m* tuu*m* ·N· quem liberasti de errore gentiliu*m* et conu*er*satione turpissima dignare exaudire eu*m* q*ui* t*ibi* ceruices suas humiliat p*er*ueniat ad babtismatis[11] fontem ut ut[12] renouat*us*[13] ex aqua et sp*iritu* s*ancto* expoliat*us* ueterem homine*m* i*n*duat*ur* nouu*m* q*ui* sécundu*m* té creat*us* *est* accipiat uest*em* i*n*corrupta*m* et i*n*maculata*m* t*ibiq*ue* d*omi*no n*ostr*o seruire merea*tur* i*n* no*min*e d*omi*ni n*ostr*i ie*su* [fo. 52. chr*isti* qui uenturus *est* iudicare uiuos et mortuos et sæculu*m* p*er* ig[nem] :~

D*eus*[14] qui ad salutem humani generis maxima i*n* aquar*um* substantia[15] q*uæcumque* sacramenta i*n* aquaru*m* substantia condidisti adesto pr*o*pitius i*n*uocationib*us* no*str*is et elimento huic multimodo[16] purificationis tuæ effunde[17] b*ene*dictionis[18] ut creatura misterii seruiens et abiecendos[19] demones morbosq*ue* expellendos diuine gratiæ tuæ sumat effect*us* ut quicq*uid* loq*ui*[20] i*n* domib*us* fideliu*m* h*æc* unda resparserit cariat i*n*munditia liberet*ur* a noxia n*on* illic resideat sp*iritu*s pestiliens n*on* aura corru*m*pens abscedant om*n*es insidiæ lætentes[21] inimici [fo. 52v.

[1] "quicumque—spiritus," om. Gelas. Sacr., but in the Rheinau MS.
[2] "per" omitted (*cf.* Gelas. Sacr.)
[3] "venturus est," Gelas. Sacr.
[4] "It is here that the salt is put into the mouth of the child (?)," *Thes. Palaeohib.* ii. p. 251. In a small, pointed sloping hand which only appears here and on f. 58.
[5] "Effeta, quod est adaperire in odorem suavitatis," Gelas. Sacr.
[6] See Warren, p. 211, who quotes from Sacr. Gall., "Effeta, effecta est hostia in odorem suavitatis.' *Cf.* Neale and Forbes, p. 269. Murat. ii. 850, reads "ostia."
[7] Sacr. Gelas., p. 114.
[8] For "æterne."
[9] "et eras et permanes usque in finem," Gelas. Sacr.
[10] For "supplices."
[11] "lavacri," Gelas. Sacr.
[12] Repeated by mistake.
[13] "renatus," Gelas. Sacr.
[14] This prayer is repeated from f. 47 (p. 24).
[15] "in—substantia" repeated in the proper place after "sacramenta."
[16] "do" interlined.
[17] "infunde" above, f. 47.
[18] "benedictiones," f. 47.
[19] For "ad abiiciendos."
[20] For "loci."
[21] "latentis," f. 47.

et si q*ui*d *est* q*uod* i*n*colimitate[1] habitantiu*m* i*n*uidit a*ut* qu[i]eti asparsione aq*uæ* h*uiu*s effugiat ut salubritas p*er* i*n*uocatione*m* tui nominis expetita ab om*n*i sit i*n*pugnatione deffensa :ʒ p*er* :ʒ

Exaudi[2] nós d*omi*ne s*anct*e pa*ter* om*n*ipo*tens* æt*er*næ d*eu*s et mitire dignere[3] angelu*m* tuu*m* s*anctu*m de cælís q*ui* custodiat subeat[4] p*ro*tegat uisitat[5] et defendat om*n*es i*n*habitantes i*n* h*oc* habitaculo famuli tui ill[i]us[6] :~

Húc usq*ue* catacominus[7] Incipit oleari oleo et crismate in pectus et it*em*[8] scabulas[9] anteq*uam* babtizaretur deinde letania cir[ca] fontem canitur dei*n*de benedictio fontis In dei*n*de · ii · salmi sitiuit anima mea usq*ue* uiu*um*[10] : q*uem*admodu*m* Uox d*omi*ni sup*er* aquas multas[11] ∴ adferte ∴

Exorcizo[12] té cr[e]atura aq*uæ* p*er* d*eu*m uiuu*m* p*er* d*eu*m s*anctu*m q*ui* té i*n* principio u*er*bo separauit ab arida c*uiu*s sp*iritu*s sup*er* té ferebatur q*ui* té de paradiso emanere[13] [fo. 53. et i*n* · iiii · fluminib*us* tota*m* t*er*ra*m* rigari p*re*cipit[14] qui té de petra p*ro*duxit ut populu*m* q*uem* ex ægypto lib*er*auerat siti fatigatu*m* rigaret q*ui* té a*m*arissima*m* p*er* lignu*m* i*n*dulcauit.

Exorcyzo[15] té et p*er* ie*su*m chr*istu*m filium *eius* q*ui* té i*n* channan[16] galiliæ signo a*m*mirabile sua potentia *con*u*er*tit i*n* uinu*m* q*ui* pedib*us* sup*er* [te] a*m*bulauit et ab ionne[17] i*n* iordane i*n* té babtizat*us est* q*ui* té una cu*m* sanguine de latero[18] suo p*ro*duxit et discipulís suís p*re*cipit[19] d*icen*s Ite docete docete om*n*es gentes babtitzantes eas i*n* nomine patris et filii et sp*irit*u[s] s*anct*i.

Tibi igitur p*re*cipio om*n*is sp*iritu*s i*m*munde om*n*e [fo. 53v. fantasma om*n*e mendaciu*m* eradicare et effugare ab hac creatura aquæ ut discensurus[20] i*n* ea sit ei fons aquæ sallientes[21] i*n* uita*m*

[1] For "incolumitati."
[2] Gelas. Sacr., p. 286, but at greater length there.
[3] "mittere dignare," Gelas. Sacr.
[4] "loueat," Gelas. Sacr.
[5] For "uisitet."
[6] "illius," Gelas. Sacr. Possibly the word here is meant to be "illuc," but the final letter, if shorter than the usual "s," is straighter than the usual "c."
[7] For "catechumenus." This rubric is in smaller characters than the text, but apparently by the same hand.
[8] Perhaps "i[*n*]t*er*."
[9] For "scapulas."
[10] "sitiuit—uiuum," Ps. xli. 2. "Quemadmodum" is the initial word of the psalm.
[11] "vox—multas," Ps. xxviii. 3. "Adferte" is the initial word of the psalm.
[12] Gelas Sacr., pp. 85, 115, with variations.
[13] For "emanare."
[14] "rigare praecepit," Gelas. Sacr.
[15] "Benedico," Gelas. Sacr., p. 85.
[16] The "h" interlined.
[17] For "iohanne."
[18] For "latere."
[19] For "precepit"; iussit, Gelas. Sacr.
[20] "ut sit omnibus qui in eam descensuri sunt fons aquæ salutaris in vitam æternam," Sacr. Gall., col. 848, and Neale and Forbes, p. 267.
[21] For "salientis."

æternam effice ergo aqua sancta [a]qua benedicta ad regenerandos filios deo patri[1] omnipotenti in nomine domini nostri iesu christi qui uenturus est in spiritu sancto iudicare seculum per ignem :~

Exorcizo[2] té creatura aquæ in nomine dei patris omnipotentis et in nomine domini nostri iesu christi filii eius et spiritus sancti omnis uirtus aduersarii omnis incursus diabuli omne [fo. 54. fantasma eradicare et effugare ab hac creatura aquæ ut sit fons sallientes[3] in uitam æternam ut cum babtizatus fuerit fiat templum dei uiui in remisionem peccatorum · per dominum nostrum iesum christum qui uenturus est iudicare sæculum per ignem

Omnipotens[4] sempiternæ[5] deus adesto magnæ pietatis tuæ misteris[6] adesto sacramentis et ad creandos nouos populos quos tibi fons babtismatis parturit spiritum adoptionis emitte [fo. 54v. ut quod humilitatis nostræ gerendum est ministerio tuæ uirtutes[7] compleatur effectu :¸ per :~

Deus[8] qui inuisibili potentia sacramentorum tuorum mirabiliter operaris effectu[m] et licet nos tantis misteris adsequandi sumus[9] indigni tú tamen gratiæ tuæ dona non deferens[10] etiam ad nostras preces aures tuæ pietatis inclina :¸ per dominum nostrum iesum :~

Deus[11] cuius spiritus super aquas inter ipsa mundi primordia fereabatur[12] ut etiam tunc uirtutem sanctificationis aquarum natura conciperet :~ Deus qui innocentes[13] mundi cremina per [a]quas abluens regenerationis speciem in ipsa dilu[u]ii effussione [fo. 55. signasti ut unius eiusdemque elimenti ministerio[14] et finis esset uitis[15] et origo uirtutibus respice in faciem æclesiae tuæ et multiplica in ea generationes tuas qui gratiæ affluentes[16] impetu lætificas ciuitatem tuam fontemque babtismatis aperis toto orbe terrarum gentibus innouandis ut tuæ maiestatis imperio sumat unigeniti tui gratiam de spiritu sancto qui hanc aquam regenerandis hominibus preparatam arcana sui luminis ammixtione fecundet ut sancti-

[1] A final "s" erased.
[2] Gelas. Sacr., p. 116.
[3] "fons salientis," Gelas. Sacr., with "aquae" probably omitted.
[4] Gelas. Sacr., p. 84. A line is left blank before this collect, probably for a rubric.
[5] For "sempiterne."
[6] For "mysteriis."
[7] For "uirtutis."
[8] Gelas. Sacr., p. 85.
[9] "mysteriis exequendis simus," Gelas. Sacr.
[10] "deserens," Gelas. Sacr.
[11] Gelas. Sacr., p. 85, as part of the same "Consecratio fontis" as the preceding and following.
[12] For "ferebatur."
[13] "nocentis," Gelas. Sacr.
[14] "mysterio," Gelas. Sacr.
[15] For "uitiis."
[16] "qui gratiae tuae effluentis," Gelas. Sacr.

ficatione concepta ab *im*maculato[1] diuini fontes[2] utero i*n* noua*m* renouata*m*[3] creatura*m* progenies cælestis emergat et quos [fo. 55v. aut sexus i*n* corpore aut ætas discernit i*n* tempore om*n*es i*n* una pariat gratia mat*er* i*n*fantia*m*[4] Procul *er*go hinc iubente té do*m*ine om*n*is sp*iritus* i*m*mundus abscedat procul tota nequitia diabuliticæ[5] fraudis absistat nihil[6] hic loci habeat contrariæ uirtutis ammixtio n*on* i*n*sidiando circ*um*uolet n*on* latendo subripiat n*on* i*n*ficiendo corrumpat Sit h*æc* sancta et i*n*nocens cr[e]atura libera ab om*n*i i*m*pugnatoris i*n*cursu et totius nequitiæ purgata discessu Sit fons uiuus[7] regenerans aqua unda purificans ut om*n*es [fo. 56. h*oc* lauacro salutifero diluendi op*er*ante i*n* eís sp*iritu* sancto p*er*fectæ purificationis[8] indulgentiam consequa[n]tur :ˏ p*er* :ˏ

Unde[9] benedico té creaturæ[10] aquæ p*er* de*u*m ui[u]um p*er* de*u*m sanctum qui té i*n* principio u*er*bo separauit ab arida et i*n* quatuor fluminib*us* totam t*er*ra*m* rigari p*re*cipit[11] qui té i*n* deserto amara*m* suauitate i*n*dita fecit e*sse* potabilem et sitienti populo de petra p*ro*duxit Benedico té et p*er* ie*su*m chr*istu*m filiu*m* eius unic*um* do*m*inu*m* n*ostru*m qui té in channan galileae signo [fo. 56v. a*m*mirabili sua potentia conu*er*tit i*n* uinum qui pedib*us* sup*er* té ambulauit et ab iohanne i*n* oirdane[12] i*n* té babtizatus *est* qui té una cum sanguine de latera[13] suo produxit et discipulís suís iusit ut credentes babtizarent*ur*[14] i*n* té dicens Ite docete om*n*es gentes babtizantes eos i*n* nomine patris et fili et sp*iritu*[s] *sancti* :~

Hæc[15] nobis p*re*cepta seruantib*us* tú de*u*s omnipotens clemens adesto tú benignus aspira tú has simplices aquas tuo ore benedicito ut p*reter* naturale*m* emundationem quam lauandís [fo. 57. possunt adhibere corporib*us* sint etia*m* purificandís mentib*us* efficaces discendat i*n* hanc plenitudinem fontis uirtus sp*iritus* tui et totam h*uius* aq*uæ* substantia*m* regenerandi fecundet effectu hic omniu*m* pecator*um* maculæ deleant*ur* híc natura ad imagnine*m*[16] tua*m* condita ad honore*m* sui reformata p*r*incipii cunctís uetustatis scalorib*us*[17] emunde*tur* ut omnis homo hoc sacramentu*m*

[1] Final "o" corrected from "a." [2] For "fontis."
[3] "renata," Gelas. Sacr.
[4] "infantia," Gelas. Sacr. Other texts (*ib.* note 13) have "in unam . . . infantiam," and the contraction stroke over "una" here was probably omitted by mistake. [5] For "diabolicæ."
[6] "nihil—ammixtio," om. Gelas. Sacr.
[7] Orig. "uiuis," the missing stroke interlined. Sacr. Gall. has "sit vivis aqua regenerans," col. 849, Neale and Forbes, p. 267.
[8] "purgationis," Gelas. Sacr.
[9] Gelas. Sacr., p. 85. [10] For "creatura."
[11] "rigare praecepit," Gelas. Sacr.
[12] For "iordane." [13] For "latere."
[14] "n" interlined. Warren reads "baptizare(n)t," but the "t" has a curl above it for "ur." [15] Gelas. Sacr., p. 86.
[16] For "imaginem." [17] For "squalonibus."

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regenerationis ingressus in ueræ innocentiæ nouam infantiam[1] renascatur :₹ per dominum nostrum iesum christum :₹

Deinde[2] benedictio[3] completa mittit sacerdos crisma in [fo. 57v. modum crucis in fontem et quique uoluerit implet uasculum aqua benedictionis ad domos consecrandas et populus pressens[4] aspargitur aqua benedicta · interroga a diacono si credat in patrem et filium et spiritum sanctum :~

Credis in deum patrem omnipotentem · respondeat · Credo ·

Credis in iesum christum filium eius unicum dominum nostrum natum et passum · respondeat · Credo ·

Credis et in spiritum sanctum[5] æclesiam catholicam remissionem peccatorum carnis resurrectionem · respondeat · Credo: ~

Discendit in fontem et tingitur ter uel aspargitur postquam babtizaretur oleatur cresmate in cerebrum in fronte et dat uestem candidam diacunus super caput eius in frontæ et dicit prespiter :~

Deus omnipotens pater domini nostri iesu christi qui té regenerauit ex aqua et spiritu sancto Quique tibi dedit remissionem omnium peccatorum ipse té lineat[6] crismate salutis in christo

isund dognither intogath[7] [fo. 58.

Ungo té de oleo et de crismate salutis et sanctificationis in nomine dei patris et filii et spiritus nunc et per omnia in sæcula sæculorum :₹

Operare[8] creatura olei operare in nomine dei patris omnipotentis et filii et spiritu[s] sancti ut non lateat híc spiritus immundus nec in membris nec in medullis [nec in] compaginibus membrorum sed operetur in té uirtus christi filii dei uiui altisimi et spiritu[s] sancti per omnia sæcula sæculorum · Amen :₹

Et dat uestem candidam diaconus super caput eius in frontæ et dum uestimento candido tegitur dicit prespiter :

[1] "in vera innocentia, nova infantia," Gelas. Sacr., but *cf.* note 22.

[2] This rubric and the one below are in smaller characters than the text, but appear to have been written by the same hand. The rubrics in Gelas. Sacr. are quite different.

[3] For "benedictione."

[4] For "presens."

[5] Under "sc̄m" an "a" is interlined, as if the epithet applied to "æclesiam." In Gelas. Sacr. "sanctam" follows, and "catholicam" is omitted.

[6] For "liniat" ; "linit," Gelas. Sacr.

[7] "It is here that the anointing is done," *Thes. Palaeohib.* ii, p. 251. The editors read the last word "intongath," but there is no "n" or mark of contraction in the MS. The rubric is inserted in the upper margin in the same hand as that on f. 51.

[8] *Cf.* Sacr. Gall., col. 851, Neale and Forbes, p. 269 ; but this is *before* baptism. For the same form in unction of the sick, see extracts from Ambrosian MSS. in *Manuale Ambrosianum*, ed. Magistretti, 1905, i. pp. 82, 150.

Accipe uestem candida*m* s*anct*am et i*m*maculatum[1] [fo. 58v. quam p*er*feras ante tribunal d*omi*ni n*ostr*i ie*s*u chr*ist*i :· res*pondeat* · acipio et p*er*feram :·

.., Et dicit p*re*spit*er* apiriatur manus pueri d*icens* :~
Signu*m* crucis chr*ist*i ✠ accipe i*n* manum tua*m* dext*er*am et *con*seruet té i*n* uita*m* æt*er*na*m* · r*espondeat* · a*m*en :ʒ

..., T*un*c lauant*ur* pedes *eius* accepto linteo :· Al*leluia* lucerna[2]
..., pedibus mịeis[3] u*er*bu*m* tuu*m* d*omi*ne :~ Al*leluia* adiuua[4] me
..., d*omi*ne et saluus ero Al*leluia* uisita[5] nos d*omi*ne i*n* salutare
..., tuo :· Al*leluia* tu[6] mandasti mandata tua custodire[7] nimis
..., mandasti missericordia*m* tuam op*er*[a][8] manu[u]m tuar*um* ne
..., dispicias :~ Si[9] ego laui pedes uestros d*omi*n*us* et magister
..., uest*er* et uos debedis alt*er* alt*er*ius pedes lauare Exemplu*m*
..., *enim* dedi uobís ut quemadmodu*m* feci uobis ita et uos facitẹis
.., aliis :~

D*omi*n*us*[10] et saluator n*oste*r ie*s*u*s* chr*istus* pridie q*uam* pateretur accepto linteo splendido s*ancto* et i*m*maculato p*re*cinctís lumbís suís misit aqua*m* i*n* pilue*m*[11] lauit pedes discipulor*um* suor*um* h*oc* et tu facias exemplu*m* d*omi*ni n*ostr*i ie*s*u chr*ist*i hospitib*us* p[e]rigrinis tuís

Corp*us* et sanguinis[12] d*omi*ni n*ostr*i ie*s*u chr*ist*i sit t*ib*i i*n* [fo. 59. uita*m* æt*er*na*m* amen

Refecti sp*ir*italib*us* escís cibo cælesti corpore et sanguine d*omi*ni recreati d*e*o d*omi*no n*ostr*o ie*s*u chr*ist*o debitas laudes et gratias referamus orantes indefessa*m* *eius* missericordia*m* ut diuini muneris sacramentu*m* ad i*n*crementu*m* fidei et profectu*m* æt*er*næ salutis habeam*us* : p*er* :~

Orem*us* fr*atre*s carisimi p*ro* fratre n*ostr*o · N · qui gratia*m* d*omi*ni *con*secutus *est* ut babtisma q*uod* accipit i*m*maculatu*m* atq*ue* i*n*tegr*um* p*er*ferat ante tribunal d*omi*ni n*ostr*i ie*s*u chr*ist*i qui[13] *etc.*

[1] For "immaculatam."
[2] "lucerna—tuum," Ps. cxviii. 105.
[3] The first "i" dotted for deletion.
[4] "adiuua—ero," Ps. cxviii. 117.
[5] "uisita—tuo," Ps. cv. 4.
[6] "tu—nimis," Ps. cxviii. 4.
[7] "custodiri," Vulg.
[8] "opera—despicias," Ps. cxxxvii. 8.
[9] "si ego—facitis," John xiii. 14, 15. The "e" in "faciteis" dotted above and below for deletion; "faciatis," Vulg.
[10] *Cf.* Missale Gothicum, Neale and Forbes, p. 97, Miss. Gall., *ib.* p. 191, Sacr. Gall., *ib.* p. 270.
[11] For "pelvem."
[12] For "sanguis."
[13] *Sc.* "qui cum patre et spiritu sancto," etc. The contraction-mark above the word probably represents "etc." or "reliqua." See other instances below.

D*eu*s[1] t*ib*i gratias agim*us* p*er* q*uem* miste*r*ia s*ancta* [fo. 59v. celebrauim*us* et a té s*an*ctitatis do[na] deposcim*us* : per d*omi*n*um*

Alleluia :· Memento[2] nostri d*omi*ne i*n* b*ene*placito populi tui uísita nós i*n* salutari tuo :·

All*eluia* · Ó d*omi*ne[3] saluu*m* fac Ó d*omi*ne b*ene* p*rospe*rare :·
All*eluia* :· Ostende[4] nobís d*omi*ne usq*ue* nobís :·
Salua nos iesu q*ui* potes saluaræ q*ui* dedit anima*m* det et salutem :· p*er* d*omi*num :·

Benedíc[5] d*omi*ne hanc cr[e]atura*m* aq*uæ* ut sit remedium generi humano salutare p*re*sta p*er* i*n*uocatione*m* nominis tui p*er* hanc cr[e]aturam aq*uæ* corporis sanitatem et animæ [fo. 60. tutella*m* rerum defensione*m* :· p*er etc.*[6] :~

Exorcizo[7] té sp*iritu*s i*m*munde p*er* d*eu*m patrem om*n*ipotentem q*ui* fecit cælu*m* et t*erra*m mare et om*n*ia q*uæ* i*n* eís s*un*t ut om*n*is ui[r]t*us* adu*er*sarii om*n*is exercit*us* diabuli om*n*is i*n*cursus om*n*e fantasma i*n*imici eradicet*ur* et effuget*ur* ab hác creatura aq*uæ* ut sit s*ancta* et salutifera et ignis ardens adu*er*sus i*n*sidias i*n*imici p*er* i*n*uocationem nominis d*omi*ni n*ostr*i iesu chr*isti* q*ui* iudicaturus *est* sæculu*m* p*er* ignem in sp*iritu* s*ancto* a*m*en :~

Orem*us* fratres d*omi*n*um* d*eu*m n*ostru*m p*ro* fratræ n*ost*ro [· N · quem duri][8] ad p*re*ssens malu*m* langoris adulcerat ut eu*m* [fo. 60v. d*omi*ni pietas cæle[s]tib*us* dignet*ur* curare medicinis q*ui* dedit anima*m* det et salute*m* :· p*er*

D*eu*m uiuu*m* om*n*ipotentem cuo[9] om*n*ia op*er*a restaurare [et] *con*firmare facillimu*m est* fratres carissimi p*ro* fratre n*ost*ro i*n*firmo · N̄ · supplicit*er* oremus quo cr[e]atura manu*m* sentiat creatoris ut aut i*n* reparando aut i*n* recipiendo i*n* nomine[10] suo pius pat*er* opus suu*m* recreare dignet*ur* :· p*er* d*omi*nu*m* n*ostru*m ie*su*m chr*istu*m :~

D*omi*ne s*ancte* pat*er* uniuersitatis auctor om*n*ipo*tens* æt*er*næ d*eu*s cui cuncta uiuunt qui uiuificas mortuos et uocas ea [fo. 61. q*uæ* n*on* s*un*t tam*quam* ea q*uæ* s*un*t tuum solitu*m* op*us* q*ui* es magn*us* artifex pie exercere[11] i*n* h*oc* tuo plasmate :~ p*er* chr*istu*m :~

[1] In the Book of Deer, etc., see Warren, p, 219, note 3 ; and repeated below, f. 64v (p. 36).
[2] "Memento—tuo," Ps. cv. 4.
[3] "O domine—prosperare," Ps. cxvii. 25.
[4] "Ostende—nobis," Ps. lxxxiv. 8.
[5] *Cf.* Sacr. Gregor., col. 229.
[6] See p. 30, note 13.
[7] *Cf.* Sacr. Gall., col. 850.
[8] The words in brackets are supplied from the closely similar office in the Book of Dimma (Warren, p. 167).
[9] For "cui."
[10] "homine," Bk. of Dimma (according to Warren).
[11] For "exerce," as in Bk. of Dimma.

D*eu*m i*n* c*uiu*s manu ta*m* alit*us* uiuentes[1] q*uam* uita morientis fratres dilectissimi dip*re*cemur ut corporis h*uiu*s i*n*firmitate*m* sanet et animæ salutem p*re*stet ut q*uod* p*er* meri*tum* n*on* meretur missericordiæ gratiæ[2] consequatur orantib*us*[3] nobis p*re*stet[4] p*er* d*omi*n*u*m n*ostru*m ie*su*m chr*isti* :~

D*omi*ne[5] s*anct*e pat*er* om*n*ipo*ten*s æt*er*næ d*eu*s q*ui* es uia et ueritas et uita exaudi et conserua famulu*m* tuu*m* h*unc* · N̄ · q*uem* uiuificasti et redimisti p*re*tio magno s*anct*i sanguinis filii [fo. 61v. tui qui regnas *etc.*[6] :~

D*eu*s[7] q*ui* n*on* uís mortem : s*ed* ut *con*u*er*tat*ur* : peccatoris[8] et uiuat huic ad té ex corde *con*u*er*so peccata dimite et p*er*ennis uitæ tribue gratia*m* ⁝ p*er* d*omi*n*u*m :~

D*eu*s q*ui* factura*m* tua*m* pio semp*er* donaris[9] affectu i*n*clína aurem tua*m* supplicantib*us*[10] nobís t*ib*i ad famamulu*m*[11] tuum · N̄ · adu*er*sitate uelitudinęm[12] corporis laborantem placidus[13] respice uissitá eum i*n* salutari tuo et cælestis gratiæ concede[14] medicamentu*m* ⁝ p*er* :~

In[15] illo tempore acesser*un*t saducei ad eum dicentes [fo. 62. n*on* e*ss*e resurrectionem et i*nter*rogauer*un*t eu*m* respondens ie*su*s illís ait erratis nescientes scripturas neq*ue* uirtutem d*ei* i*n* resurrectione *enim* neq*ue* nubent neq*ue* nubent*ur* sed er*un*t sicut angeli d*ei* i*n* cælo de resurrectione *autem* mortuor*um* n*on* legistis q*uo*m*od*o dictu*m* *est* á d*omi*no dicente uobís ego sum d*eu*s abracha*m* d*eu*s issac d*eu*s iacob n*on* *est* *er*go d*eu*s mortuor*um* s*ed* d*eu*s uiuentiu*m* et audientes turbæ mirabantur doctrina eius :~

In illis dieb*us* d*ixit* ie*su*s stati*m*[16] *autem* po*st* tribulationem dieru*m* illor*um* sól obscurabit*ur* et luna n*on* dabit [fo. 62v. lumen suum et stelle cadent de cælo et uirtites[17] cæloru*m* com-

[1] For "halitus uiuentis." [2] For "gratia."
[3] The "n" interlined. [4] om. Bk. of Dimma.
[5] Not in the Book of Dimma, but (Warren, p. 221, note 6) among prayers for the sick printed by Gerbert, ii. pp. 30, 33. [6] See p. 32, note 13.
[7] This collect and the next are in the Book of Dimma (Warren, p. 168). See also Gelas. Sacr., p. 281.
[8] As shown by the transposition marks, "peccatoris" should follow "mortem."
[9] "donares," Bk. of Dimma; "facturae tuae . . . dominaris," Gelas. Sacr.
[10] The first "p" interlined; "supplicationibus nostris et famulum tuum ex adversa valetudine corporis," Gelas. Sacr. [11] For "famulum."
[12] The second "e" dotted below for deletion and "v" interlined; "ualitudinis," Bk. of Dimma.
[13] So Gelas. Sacr.; "placitus," Bk. of Dimma.
[14] "praesta," Gelas. Sacr. Bk. of Dimma (according to Warren) has "ad" instead of "concede," possibly a misreading of some abbreviated form.
[15] Matt. xxii. 23, 29–33. In the Book of Dimma (Warren, p. 169).
[16] "Statim—terminos eorum," Matt. xxiv. 29–31. Instead of this lection the Book of Dimma has 1 Cor. xv. 19–22. [17] For "uirtutes."

mobebuntur et tunc apparebit signum filii hominis in cælo et tunc plangent sé omnes tribús terræ et uidebunt filium homines[1] uenientem in nubibus cæli cum uirtute multa et maistate et mittet angelos suos cum tuba et uoce magna et congregabunt electos suos a quatuor uentís a summís cælorum usque ad terminos eorum :~

Ungo[2] té de oleo sanctificato ut salueris in nonomine[3] [fo. 63. patris et filii et spiritu[s] sancti in sæcula *etc.*[4] :~

Concede domine nobís famulís tuís ut orantibus[5] cum fiducia dicere meriamur Pater noster :~

Libera nos domine ab omni malo et custodi nós in omni bo[no] iesu christe aucto[r] omnium bonorum qui regnas in sæcula sæculorum :~

Oramus té domine pro fratre nostro · N · cui infirmitate sua officium commonionis[6] ut sí qua eum sæcularis macula inuassit aut uitium mondialem ficit[7] dono tuæ pietatis indulgeas et extergas :· per *etc.*

Domine sancte pater té fidiliter[8] deprecemur ut [fo. 63v. accipiendi fratri nostro sacrosanctam hanc æucharistiam corporis et sanguinis domini nostri iesu christi tam carnis quam animæ sit salus : per dominum : ~

Exaudi nós domine iesu christe deus noster pro fratre nostro infirmo té rogantes ut tua sancta euchoristia sit ei tutella : per dominum :~

Páx et caritás domini nostri iesu christi et commonicatio sanctorum tuorum[9] sit semper nobiscum · respondeat · amen : ~

Corpus et sanguis domini nostri iesu christi filii dei uiui altisimi · reliqua[10]

Accepto salutari diuini corporis cibo ìalutari[11] nostro iesu [fo.64.

[1] For "hominis."

[2] A similar formula is given in the Book of Dimma and the Book of Mulling (Warren, pp. 169, 172).

[3] The "no" repeated by mistake.

[4] See above, p. 32, note 13.

[5] "orantes," Bk. of Dimma.

[6] There seems to be an omission of some word or words here.

[7] No doubt a corruption for "mundiale inficit."

[8] "fideliter deprecamur ut accipienti," Rit. Rom. (ed. Aug. Taur. 1891, p. 55). The version there has other variations. So also in the Missal of Robert of Jumièges (ed. H. A. Wilson, p. 294), and in the Cambrai Pontifical (Martène, i. p. 331).

[9] Perhaps for "suorum"; or two formulæ are mixed up.

[10] *Cf.* Book of Dimma (Warren, p. 170), "conservat animam tuam in vitam perpetuam."

[11] For "salutari." The first "l" is dotted for deletion, but "s" is not written in its place, and the dot possibly refers to the whole word, which is a repetition.

chr*ist*o gratias agim*us* q*uod* sui corporis et sanguinis sacramento nos á morte lib*er*auit et ta*m* corporis q*uam* animæ homano[1] generi remedium donare dignatus *est* qui regnat : ~

Agim*us*[2] d*e*o patri om*n*ipotenti gratias q*uod* terrenę nos originis atq*ue* naturæ sacramenti sui dono i*n* cælestem uiuificauerit demotationem : p*er* d*omin*um : ~

Conu*er*te nós d*eu*s salutum nostrar*um*[3] et i*n*firmor*um* p*re*sta salutem nostror*um*

Quia satiauit animam inamem[4] et anima*m* essuri- [fo. 64v. entem satiauit bís[5] · al*leluia* al*eluia* :~

Uissita nos[6] d*eu*s in salutari tuo :· al*leluia*

Fortidudo[7] mea usq*ue* salutem :· al*leluia*

Calicem[8] salutaris accipiam usq*ue* i*n*uocabo : al*leluia*

Refecti chr*ist*i corpore et sanguine tibi semp*er* d*omi*ne dicamus · all*eluia*

Laudate[9] d*omin*um omnes gentes usq*ue* in finem :₹

Sacrificate[10] sacrificium iustitiæ et sperate in d*omi*no :₹

D*eu*s tibi gratias agimus p*er* q*uem* misteria s*ancta* [fo. 65. celebrauimus et ad té[11] s*anct*itatís dona deposcimus qui reg*nas* i*n* sæcu*la* sæcu*lorum* :~

Benedicat tibi d*omin*us et custodiat té ostendatq*ue* d*omin*us faciam[12] sua*m* tibi et misseriatur[13] tui conuertat d[*omi*]n[*u*]s[14] uultum suum ad té et det tibi pacem : et respondit a*m*en :₹

Tunc signans eum dicito :

Signaculo crucis chr*ist*i signaris

Páx tecum i*n* uitam æterna*m* et respondit amen :~

Finit ordo commonis[15] :₹

[1] "For "humano." [2] Book of Dimma (Warren, p. 170).
[3] So Book of Dimma; "salutaris noster," Ps. lxxxiv. 5.
[4] For "inanem," *cf.* Ps. cvi. 9.
[5] "satiavit bonis," Ps. cvi. 9, and the Book of Deer (Warren. p. 165). "Bis," however, here may be, as Warren takes it, a rubric for the repetition of "Alleluia."
[6] "Uissita—tuo," Ps. cv. 4. There is a marked change of hand at this point.
[7] "Fortitudo—salutem," Ps. cxvii. 14.
[8] "Calicem—inuocabo," Ps. cxv. 13. [9] Ps. cxvi. 1, to the end.
[10] "Sacrificate—domino," Ps. iv. 6.
[11] "a te," Book of Dimma, etc. (Warren, pp. 165, 171, 173), and above, f. 59v.
[12] For "faciem." [13] For "misereatur."
[14] Contraction-marks omitted. [15] For "communionis."

INdaltoir[1] fiugor *in*di*n*gri*mm*e i*m*maber*r* · In cailech [fo. 65v. isfig*or* i*n*naecl*aise* for*u*irmed 7 rofothiged fori*n*gri*mm*i*m* 7 for*m*artri i*n*afathe 7 aliorum · Huisq*ue* pri*us* i*n* calicem 7 iss*ed* canar occo · peto te pat*er* dep*re*cor té filii · obsecro te sp*iritus* s*anctæ* *id est* fig*or* i*n*phop*uil* toresset i*n* æcl*esi*a · Oblæ iar*um* sup*er* altare *id est* i*n*t*ur*t*ur*[2] iss*ed* canar occo *id est* ie*sus* chr*istus* A 7 ω h*oc est* p*r*incipiu*m* 7 finis · fig*or* cuirp cr*ist* rosuidiged hi linannart brond maire · Fin iar*um* arhuisq*ue* hicælech *id est* deacht cr*ist* aradonacht 7 ari*n*pop*ul* i*n*aim*sir* thuisten iss*ed* canar ocsuidiu · Remitet p*ater* i*n*dulget fil*ius* · misseret*ur* sp*iritus* s*anctus* :· Acanar dind off*riund* for*s*en it*er* i*n*troit 7 orthana 7 tormach corrigi liacht naps*tal* 7 ψalm n̄dig*rad* isfigor recto aicnith i*n*sin inroaithnuiged cr*ist*[3] tria huili baullo 7 gnímo · Liacht aps*tal* im*m*urg*u* 7 salm dig*rad* 7 hosuidiu codinochtad is foraithmet · rechta litre i*n*rofiug*rad* cr*ist* [acht][4] nadfess cadacht cidrofiug*rad* and · Indinochtad corrici leth i*n*na oblæ 7 i*n*cailich 7 acanar occo it*ir* sosc*él* 7 aillóir corrici oblata isfor*aithm*et rechta fáthe hitarchet[5] cr*ist* cofoll*us* acht nath naiccess corogénir :~

Tocbál[6] i*n*cailich iarnalándiurug q*uando* canit*ur* oblata isfor-*aithm*et gene cr*ist* i*n*sin tre airde ai*n*docbale[7] et[8] firto · *Quando* canit*ur* accipit ie*sus* pane*m* · Tanaurnat i*n*sac*art* fathri[9] duaithrigi dia pecthaib atnopuir de*o*[10] 7 slechthith i*n*pop*ul* 7 nitaet guth isson arnatarmasca · i*n*sacardd *ar* iss*ed* athechte arnarascra [fo. 66. amenme *contra* de*u*m céne canas i*n*liachtso isde isp*er*iculosa oratio á no*men* · Na · iii · che*m*men cin̄ges i*n*fergraith foracúlu 7 tocin̄g afrithisi is*ed* atrede i*n*i*m*ruim*d*ethar cachduine *id est*

[1] This Irish treatise on the Mass is added in a different hand, for the date of which see Introduction. The extensions of the contracted words are taken from Whitley Stokes and Strachan, *Thesaurus Palaeohibernicus*, 1903, ii. p. 252. The full translation there given is reprinted below as an Appendix (p. 40). The treatise is also edited and translated by MacCarthy, p. 245. It is also found, with considerable variations, in the Leabhar Breac (lithogr. ed. 1876, p. 251). It is there headed "De figuris et spiritualibus sensibus oblationis sacrificii ordinis," and begins with a few introductory words and an explanation of the mystical meaning of the Church, which are omitted here. See MacCarthy, p. 259.

[2] " ·i· *inturtur*," so *Thes. Pal.*, translated "*i.e.*, the turtle-dove." MacCarthy, p. 246, reads "id est intrat." The abbreviated form in the MS., however, is more like "*in*'t'" than "*in*'t" (*cf.* "n̄dig̃d" below).

[3] MacCarthy inserts "[aithgne]" before "crist," *sc.* "[the knowledge of] Christ." from the Lebar Breac. See also *Thes. Pal.*, note h.

[4] So *Thes. Pal.* ; om. MS.

[5] The second "h" interlined.

[6] So *Thes. Pal.* and MacCarthy, *sc.* "elevation," which is required by the sense ; but the initial letter is very like that of "Ataat," f. 66.

[7] The proper order as indicated by transposition marks is "insin [7] á*in*docbale tre airde."

[8] A slip of the scribe for 7 = "ocus." [9] The "h" interlined.

[10] "Here the scribe omits some words such as *ocus canaid in salmso Miserere mei deus*," *Thes. Pal.*

hi*m*brethir hicocell hiṅgní*m* 7 is*ed* ·iii· tressanaith nuigther ite*r*u*m* 7 trisatoscigther dochorp cr*ist* :~

In mesad mesas i*n*sac*art* i*n*cailech 7 i*n*obli 7 inta*nm*us[1] ad midethar aco*n*bach fig*or* nanaithisse 7 nanesorcon 7 i*n*-naaurgabale[2] i*n*sen · Indoblæ forsi*n*méis colind cr*ist* hi crann cruche · Aco*n*bag fo*r*sinmeis corp cr*ist* do cho*n*bug cocloaib fo*r*sinchroich[3] · Inco*n*rac conrecatar i*n*dalleth[4] · iarsinchon*b*ug fig*or* ógé chuirp cr*ist* iarnesérgo · In fobdod fo*n*baite*r* i*n*dalled fig*or* fobdotha cuirp cr*ist* i*n*nafuil iarnaithchu*n*bu hícroich · Inpars benar ahicht*ur* i*n*dlithe bís fo*r*lai*m* cli fig*or* i*n*daith chu*nn*mi cosi*n*dlágin i*n*oxil i*n*tuib deiss *ar*issíar robui aiged cr*ist* i*n* cruce *id est contra* ciui*tatem* 7 isair robúi aigeth loṅgini *ar*robothuaisre doṡuidiu iss*ed* ropodesse do cr*ist* :~

Ataat ·uii· ṅgne fo*r*sinchon*b*ug *id est* ·u· parsa diobli choitchinn hífig*uir* ·u· sense anmæ · a ·uii· diobli · noeb 7 huag acht na huaisli · hífig*uir* ·uii· ṅdana sp*iritus sancti* · A ·uiii· diobli · mar*tar* · hífig*uir* · i*n*dnuifiadnisi ochti · A · uiiii · diobli do*nn*ich hífig*uir* noe montar nimæ 7 noeṅgrath æcal*s*a A ·xi· diobli aps*tal* hífig*uir* i*n*naairme anfuirthe[5] apos*tol* iarni*nm*arm*us* iudæ : A ·xii· deobli ·kł· 7 chenlai[5] hiforaithmut airmæ foirbte i*n*na napstal A ·xiii· diobli minchasc 7 fele fresgabale p*rius* [fo. 66v. cefodailt*er* ni bes miniu iar*um* octecht dolai*m* hífig*uir* cr*ist* conadib naps*talaib* deac :· Inna ·u· 7 i*n*na ·uii· 7 i*n*na ·uiii· 7 i*n*na ·uiiii· 7 i*n*na ·xi· 7 i*n*na ·xii· 7 i*n*na ·xiii· Ithe acuicsescot sa*m*lith 7 ishæ lin pars i*n*sin bis i*n*obli casc 7 not*laic* · 7 cheṅ-ṅcigis *ar*congaibther huile hí cr*ist* i*n*sin 7 ishitorrund cruisse suidigthir huile forsi*n*méis 7 isforclóen i*n*pars ochtarach forlai*m* clii · ut dictu*m est* inclinato[6] capite tradidit sp*iritu*m :~

Suidigoth co*n*buig casc 7 not*laic* ·iii· parsa deac in eo nacros · a uiiii · i*n*natarsno ·xx· pars i*n*nacuairt roth ·u· parsæ cache oxile a xui it*ir* i*n*cuaird 7 chorp na cros *id est* a ·iiii· [ca]charainne i*n*pars medonach ishí diatet i*n*tii oifres[7] *id est* fig*or* i*n*bruinni cosnarúnaib a*m*bís hoṡen suas dind eo · doepscopbaib · atars · no[8] · fo*r*lai*m* cli dosacardaib ·a· ni[9] fo*r*lai*m* deis · dohuilib fog-ra*d*aib[10] ·a· ní ondtarsno sís doanchord[11] . . . . . aithirge · Aní bís isi*n*doxil ochtarthuaiscerdig dofirm*acc*lerchib indochtardes-cerdach dom*acc*aib enngaib · anichtarthuais*cerdach* doaes aitherge ·

[1] "in" interlined.
[2] "aur" interlined.
[3] The first "h" interlined.
[4] The first "l" interlined. After this word "fig̃" was written and then struck out.
[5] The "h" interlined.
[6] The "o" interlined over "e".
[7] The final "s" hardly visible.
[8] "atar · sno," *Thes. Pal.*
[9] "aní," *Thes. Pal.*
[10] The first six letters very doubtful.
[11] The letters following are illegible; "doanchortib 7 aes na aithirge" *Thes. Pal.*, with the alternatives in a note "doanchordaib firaithirge" or "7 ais aithirge."

anicht*ar*des*cerdach* · doaes lana*m*nassa dligthig 7 doaes na tet dolai*m* ria*m* : [1]

Iss*ed* t*ra* asbrig ladin[2] menmæ dobuith hifig*rai*b i*n*off*rind*[3] 7 corophe tomen*m*me indrann[4] arafoemi din obli amail [fo. 67. bith ball dicr*ist* assachroich 7 ara*m*bé croch saithir forcach arith feina[5] ore noenigethur[6] frisi*n*chorp crochthe :· Nitechte aslocod i*n*parsa cena*m*laissiuth amal nan coer censaigith mlas hirruna dé :~ Nicoir átecht fo culfiacli · hifig*uir* nan coir rosaegeth forruna dé na forberther heres noco :~ finit amen d*eo* gra*tias* ·

arond d . . . suil[7] [fo. 67v.[8]

Admunniur[9] epscop nibar iccas[10] . . . arrar[11] roicca[12] do śúil sen de ecc[13] . . . gi cr*ist* conclerc[14] lais sid conasellais . . . rosc slando sulo :· H*æc c*u*m* dixisset expuit[15] in t*erra*m et fecit lutu*m* ex puto et linuit lu[tu*m*] sup*er* oculos eius 7 d*ixit* ei uade et laua i*n* natatoria siloe q*uod inter*pretat*ur* misus abiit *er*go et lauit *et* uenit uidens :~

ar delc

M*acc* saele án tofasci delc nip hon nip ani*m* nip at[16] nip galar nip crú cruach[17] nip loch liach nio[18] aupaith líi grene frisben att benith galar ·⁊

ar galar fuel :⁊

Suil suiles[19] camull lind lindas gaine reth rethte srothe telc tuisc lotar teora mucca i*n*anáis[20] bethade nethar suil naro suil taber do fual i*n*aitonert[21] 7 toslane roticca ic slane :⁊

[1] The remaining words of this line in the MS., the penultimate line of f. 66v, follow those of the last line.

[2] "ladia," *Thes. Pal.*; "lades[in]," MacCarthy, perhaps a misprint for "lad[es]in."

[3] So *Thes. Pal.* Owing to a hole in the vellum only the tops of "ff" remain.

[4] The "d" inserted above the line.

[5] "fein," *Thes. Pal.*, but the "a" is plain; "fhein hore," MacCarthy.

[6] "-ther," *Thes. Pal.*; "thir," MacCarthy.

[7] "Arond ::: sula," *Thes. Pal.*

[8] This page contains three spells, for a bad eye, for a thorn, and for an ill condition of the urine, each in a different hand (see Introduction). They are printed in *Thesaurus Palaeohibernicus*, ii. p. 250, with a translation, for which see below (p. 42).

[9] "Admuiniur," *ib.*, but this ignores a stroke.

[10] Some letters may be missing at the end of the line, where there is a dark brown stain. No sign of any, however, remains.

[11] "arra," *Thes. Pal.*

[12] "rónicca," *ib.*, with the note "leg. rohícca" There is a very faint mark over "o," possibly a contraction for "n," or an accent.

[13] "dee et c :::" *ib.*

[14] "c : nd : rc," *ib.*, but there is no instance of a "d" with an upright stroke. The "e" is plain, and "s" is interlined over "r."

[15] "For "exspuit," and so "[s]puto" below.

[16] "nipatt," *Thes. Pal.*, but there is no second "t."

[17] The "r" interlined.

[18] "nip," *ib.*, but there is no trace of a perpendicular stroke.

[19] "Fuil fuiles (?)," *ib.*, but "Suil suiles?" in a note. There is certainly no cross-stroke.

[20] So *Thes. Pal.* with a query; owing to a blot the last two letters are doubtful.

[21] "inaitoneitt," *Thes. Pal.*

# APPENDIX.

## Treatise on the Mass.[1]

1. The Altar (is) the figure of the persecution which is inflicted. The Chalice is the figure of the Church which has been set and founded on the persecution and martyrdom of the prophets *et aliorum.*

2. Water, first, *in calicem*, and this is chanted thereat: *Peto te, Pater, deprecor te, Fili, obsecro te, Spiritus Sancte*, to wit, the figure of the people that has been poured *in Ecclesia.*

3. The Host, then, *super altare*, i.e. the turtle-dove.[2] This is chanted thereat, to wit, *Iesus Christus, Alpha et Omega, hoc est principium et finis.* A figure of Christ's Body which has been set in the linen sheet of Mary's womb.

4. Wine then on water into the chalice, to wit, Christ's Godhead on His Manhood and on the people at the time of begetting. This is chanted thereat: *Remittit Pater, indulget Filius, miseretur Spiritus Sanctus.*

5. What is chanted of the Mass thereafter, both introit and prayers and addition, as far as the Lesson of Apostles (the Epistle) and the Gradual, *that* is a figure of the law of Nature, wherein Christ[3] has been renewed, through all His Members and deeds. The Epistle, however, and the Gradual, and from this to the uncovering (of the Chalice), it is a commemoration of the law of the Letter wherein Christ has been figured, only that what has been figured therein was not yet known.

6 The uncovering, so far as half, of the Host and of the Chalice, and what is chanted thereat, both Gospel and Alleluia as far as *oblata*, it is a commemoration of the law of the Prophets, wherein Christ was manifestly foretold, save that it was not seen until He was born.

7. The elevation of the Chalice, after the full uncovering thereof, *quando canitur oblata, that* is a commemoration of Christ's birth and of His glory through signs and miracles.

8. *Quando canitur: Accepit Iesus panem*, the priest bows himself down thrice to repent of his sins. He offers it (the Chalice) to God [and chants *Miserere mei Deus*], and the people kneel, and here no voice cometh lest it disturb the priest, for this is the right of it, that his mind separate not from God while he chants this lesson. Hence its *nomen* is *periculosa oratio.*

[1] See above, p. 37. This translation is taken by permission from Whitley Stokes and Strachan, *Thesaurus Palaeohibernicus*, 1903, ii. p. 252.

[2] See above, p. 37, note 2.

[3] Or "the knowledge of Christ." See above, p. 37, note 3.

9. The three steps which the ordained man steppeth backwards and which he again steps forward, this is the triad in which everyone sins, to wit, in word, in thought, in deed ; and this is the triad of things by which he is renovated *iterum* and by which he is moved to Christ's Body.

10. The examination wherewith the priest examines the Chalice and the Host, and the effort which he essays to break it, that is a figure of the insults and of the buffets and of the seizure (of Christ).

11. The Host on the paten (is) Christ's Flesh on the tree of the Cross.

12. The fraction on the paten is the breaking of Christ's Body with nails on the Cross.

13. The meeting wherewith the two halves meet after the fraction (is) a figure of the wholeness of Christ's Body after His resurrection.

14. The submersion with which the two halves are submerged (in the Chalice is) a figure of the submersion of Christ's Body in His Blood after His wounding on the Cross.

15. The particle that is cut off from the bottom of the half which is on the (priest's) left hand is the figure of the wounding with the lance in the armpit of the right side ; for westwards was Christ's face on the Cross, to wit, *contra ciuitatem*, and eastwards was the face of Longinus ; what to him was the left to Christ was the right.

16. The confraction is of seven kinds, to wit, five particles of the common Host as a figure of the five senses of the soul : seven of the Host of saints and virgins save the chief ones, as a figure of the seven gifts of the Holy Ghost : eight (particles) of the martyrs' Host as a figure of the octonary New Testament : nine of the Host of Sunday as a figure of the nine households of heaven and the nine grades of the Church : eleven of the Host of the Apostles as a figure of the incomplete number of the Apostles after the sin of Judas : twelve of the Host of the Kalends (the Circumcision) and of Maundy Thursday, in commemoration of the complete number of the Apostles : thirteen of the Host of Low Sunday and the Festival of the Ascension formerly, although later something less is distributed at the communion as a figure of Christ with His twelve Apostles.

17. The five and the seven and the eight and the nine and the eleven and the twelve and the thirteen they are sixty-five thus, and that is the number of the particles, that is, in the Host of Easter and Christmas and Whitsunday, for in Christ is all that comprised, and in the form of a cross is all set on the paten, and the upper part is inclined on the left hand as was said : *Inclinato capite tradidit spiritum.*

18. The arrangement of the confraction at Easter and Christmas: thirteen particles[1] in the stem of the crosses, nine in its cross-piece, twenty particles in its circle-wheel, five particles in each angle, sixteen both in the circle and in the body of the crosses, that is, four for every part. The middle particle is that to which the mass priest goes, i.e. the figure of the breast with the secrets. What is from that upwards of the shaft to bishops: the cross-piece on the left hand to priests: that on the right hand to all sub-grades: that from the cross-piece down to anchorites and penitents: that which is in the left upper angle to true young clerics: the right upper to innocent children: the left lower to folk of repentance: the right lower to folk lawfully married and to those that go not before to communion.

19. This is what God deems worthy, the mind to be in the symbols of the Mass, and that this be thy mind: the portion of the Host which thou receivest (to be) as it were a member of Christ from His Cross, and that there may be a cross of labour on each (in) his own course, because it unites to the crucified Body. It is not meet to swallow the particle without tasting it, as it is improper not to seek to bring savours into God's mysteries. It is not proper for it to go under the back teeth, (this) symbolizing that it is improper to dispute over much on God's mysteries, lest heresy should be increased thereby.

*Finit. Amen. Deo gratias.*

## SPELLS.[2]

### For a . . . . eye.

I honour bishop Ibar who heals . . . May the blessing of God and of Christ's . . . . . heal thine eye . . . . . whole of thine eye.

### For a thorn.

A splendid salve which binds a thorn: let it not be spot nor blemish, let it not be swelling nor illness, nor clotted gore, nor lamentable hole, nor enchantment. The sun's brightness heals the swelling, it smites the disease.

### For disease of the urine.

. . . . . put thy urine in . . . thy . . . and thy health. May a cure of health heal thee!

[1] As Dr. MacCarthy points out (p. 255), the sum of the particles as given does not amount, as it should, to 65. Reading, however, "iiii. parsa deac" for "iii. parsa deac" and "xiiii" for "uiiii," we obtain the required total, 14 + 14 + 20 + 16 + 1, the unit being the middle particle, or the centre of the shaft of the cross, the position of the celebrant. See the diagram, p. 256.

[2] See above, p. 39. From *Thesaurus Palaeohibernicus*, ii. p. 250.

# INDEX OF LITURGICAL FORMS.


Abrenuntias Satanae, 25.
Accepto salutari divini corporis cibo, 35.
Accesserunt Saducei (Matt. xxii. 23, 29–33), 34.
Accipe vestem candidam, 32.
Adiuva me domine (Ps. cxviii. 117), 32.
Ad te domine levavi, 18.
Agimus deo patri omnip. gratias, 36.
Ante conspectum divinae maiestatis, 3, 14.
Ante oculos tuos domine deus, 7.
Ascendat oratio nostra, 4.

Benedic domine hanc creaturam aquae, 33.
Benedicam dominum, 18.
Benedicat tibi dominus et custodiat, 36.

Calicem salutaris accipiam (Ps. cxv. 13), 36.
Cognoverunt dominum in fractione panis, 17.
Comedite amici mei, 18.
Commixtio corporis et sanguinis, 18.
Communicantes et diem...
ascensionis domini nostri I. C., 12.
circumcisionis dom. nostri I. C., 11.
clausulae pascae, 12.
in quo incontaminata virginitas, 11.
natalis calicis dom. nostri I. C., 11.
quinquagesimae dom. nostri I. C., 12.
resurrectionis dom. nostri I. C., 11.
Communicantes et memoriam venerantes, 12.
Communicantes et noctem uel diem sacratissimam resurrectionis, 11.
Concede domine nobis famulis, 35.
Converte nos deus salutum, 36.
Corpus et sanguis dom. nostri I. C. filii dei, 35.
Corpus et sanguis dom. nostri I. C. sit tibi, 32.
Credimus domine credimus in hac confractione, 17.
Credis in deum patrem, 25, 31.
Credo in unum deum patrem, 8.
Cum omnibus in toto mundo offerentibus, 14.

Da nobis misericordiam tuam, 23.
Defer domine exitum mortis, 26.
Deum patrem d. fil. d. spir. sanctum unum et solum dominum, 19.
Deum vivum omnip. cui omnia opera, 33.
Deus cuius spiritus super aquas, 29.
Deus in adiutorium, 3.
Deus in cuius manu tam halitus viventis, 34.
Deus omnipotens pater dom. nostri I. C. qui te regeneravit, 31.
Deus pater omnipotens dom. fili dei unigenite, 4.
Deus qui ad salutem hominis medicinam, 25.
Deus qui ad salutem humani generis, 24, 27.
Deus qui Adam de limo, 24.
Deus qui beato Petro, 4.
Deus qui confitentium tibi corda, 22.
Deus qui culpa offenderis, 5.
Deus qui diligentibus, 5.
Deus qui facturam tuam, 34.
Deus qui invisibili potentia, 29.
Deus qui non vis mortem, 34.
Deus qui nos regendo, 5.
Deus qui nos sanctorum tuorum, 20.
Deus tibi gratias agimus per quem, 33. 36.
Dicamus omnes domine exaudi, 6.
Dies quoque nostros in tua pace, 12.
Dignum et justum aequum et justum, 20.
Dirigatur domine (Ps. cxl. 2), 7.
Divino magisterio edocti, 17.
Domine deus noster I. C. splendor paternae gloriae, 19.
Domine deus omnip. qui sanctos tuos, 20.
Domine sancte pater omnip. aeterne deus
expelle diabolum, 24.
qui es et qui eras, 27.
qui es via, 34.
Domine sancte pater te fideliter deprecemur, 35.
Domine sancte pater universitatis auctor, 33.
Domini est terra, 18.

Dominus et salvator noster I. C. pridie quam, 32.
Dominus noster I. C. dixit ego sum panis (Joh. vi. 51–57), 7.
Dominus regit me (Ps. xxii. 1), 18.

Ecce agnus dei, 18.
Effeta quod est apertio, 27.
Exaudi nos dom. I. C. deus noster pro fratre nostro infirmo, 35.
Exaudi nos dom. sancte pater omnip. aet. ds. et mittere, 28.
Exorcizo te creatura aquae
in nomine dei patris, 29.
per deum vivum, 28.
Exorcizo te creatura salis in nomine dei, 25.
Exorcizo te et per Iesum Christum, 28.
Exorcizo te spiritus immunde per deum, 33.
Exultatio divina paterna pietas, 21.

Fiat domine misericordia tua (Ps. xxxii. 22), 17.
Fortitudo mea et laudatio (Ps. cxvii. 14), 6, 36.
Fratres quotiescumque manducabitis (1 Cor. xi. 26–32), 5.

Gloria in excelsis, 4.
Grata sint tibi domine munera, 6.
Grata sit tibi haec oblatio, 9.
Gratias tibi agimus domine sancte pater, 19.
Gustate et videte, 18.

Haec nobis precepta servantibus, 30.
Hanc igitur oblationem servitutis nostrae sed et cunctae familiae, 12.
Has oblationes et sincera libamina, 9.
Hic est panis, 18.
Hoc sacrum corpus, 18.
Hostias quaesumus domine nostrae devotionis, 9.

In illis diebus dixit Iesus statim (Matt. xxiv. 29–31), 34.
In illo tempore accesserunt Saducei (Matt. xxii. 23, 29–33), 34.
In labiis meis, 18.
Indulge domine penitentibus nobis, 21.
Intende domine munera quae altaribus, 23.
Iteramus omnipotens deus deprecationem, 21.

Judica me domine, 18.

Laudate dominum omnes gentes (Ps. cxvi. 1), 36.
Libera nos domine ab omni malo,
et custodi nos, 35.
preterito presenti et futuro, 17.
Lucerna pedibus meis (Ps. cxviii. 105), 32.

Medellam tuam deprecor domine, 26.
Memento etiam domine
et eorum nomina, 14.
famulorum tuorum, 11.
Memento nostri domine in beneplacito (Ps. cv. 4), 33.

Nec te lateat Satanas, 26.
Nobis quoque peccatoribus famulis tuis, 16.
Novum carmen cantate, 18.

O domine salvum fac (Ps. cxvii. 25), 33.
Oblata domine munera sanctifica, 9.
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Oremus fratres carissimi
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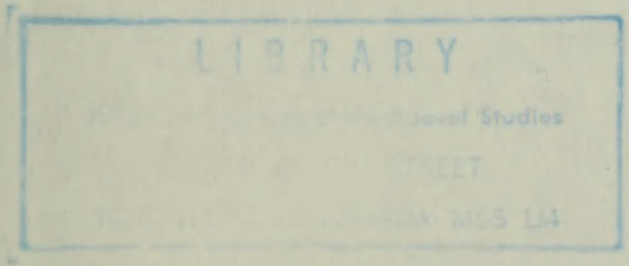
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